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The Churches Follow—Together

By HAZEL ANDERSON

As Christ moved among men on earth, He turned His kindly but piercing eyes on them and said, "Follow Me." From that moment they were changed men. Life went on but every task, every responsibility, and every personal contact had new meaning. Life had new meaning. Life had but one purpose now—to help everyone else know the Master too so that each might find the same rare new joy and peace in His companionship. Christ still calls and men and women still answer, but strangely enough there are many who hesitate to follow. The world waits to see the churches rise up and follow the Master.

The Gospel by its very nature is missionary. When one has met Christ face to face and has found Him to be his Lord and Saviour, he must share the Good News with others. The very nature of the Good News itself compels him to be "divinely discontented" until he has shared what means so much to him.

One of the laws of the mind says that that which is not expressed dies. When the Church is tempted to stay in the safe, quiet place with Christ and to hold His love close to its heart, instead of daring to live adventurously with and for Him, then it is in danger of losing Him.

For too long we have lived complacent, comfortable lives in our churches, with comfortable people in comfortable surroundings in comfortable ease and with comfortable attitudes. We have thought of the mission of the Church as the work of the missionary and the minister. We have left it to them to be the missionaries; we have let them give "full-time Christian service."

Happily "full-time Christian service" has begun to be recognized for what it really is. Every follower of Christ is a full-time Christian. He has no choice. Christ has said, "Follow Me." If one has chosen to follow, he must go all the way. He cannot "take it or leave it." There is no halfway place. Christians are to be Christian in every circumstance and area of life.

This is the mission of the churches—to live Christ in their communities, not on Sunday alone, not in worship alone but in the homes, the streets, the factories and the market places, seven days a week.

A small English child, sent to this country during the war when her home was being bombed daily, watched me one day as I fondled a baby niece. Suddenly the little English girl rested her head on my shoulder although she had never seen me before and said wistfully, "I have a mother in England and her face is just like yours." There was no physical resemblance but my actions reminded her of a loving mother. The mission of every Christian in every church is to be so truly Christian at all times, that all who meet him are reminded of a loving Father who gave His only Son to redeem mankind.

Christ's call to follow was extended to people everywhere. He called men of different races, and men engaged in different tasks. When Christ prayed for His followers, His plea was that they should be one.

Divisions are man-made and they often make it impossible for men to understand the message of the Church. The Church speaks of one Lord and one Saviour. At the same time the impression is given that one branch or another of the Church enjoys some special favor from God or has some special relationship with Him.

Christ called His followers one by one, but He then gave them work to do together. He never tried to put them into the same mold. Each kept his own individual characteristics and each understood Christ and served Him in his own way. But they served together. Christ is one and if His followers are to witness to Him faithfully, they must do it in the spirit of unity.

The Church is the body of Christ. How often our divisions disfigure that body and put blemishes on it. Such divisions do not honor the Head of the Church.

Before the world will believe the message of the Church, it must see that the message has power to break down all barriers and to make all one in Christ. This is where the witness of the Church often fails. It professes its willingness to follow Christ but it wants to do it in its own way. Too often it becomes a kind of closed corporation. It does not always welcome all men regardless of color; it often supports the "status quo"; it is frequently class conscious. The mission and unity of the Church are one. The Church does not fulfill its mission unless it does it in the spirit of unity.

Christ Calls to Mission and Unity. This is the message that is sounded in churches today. No emphasis that comes later will supersede this. All that come after will stem from this basic emphasis. This is the very heart of the gospel itself. Why do the churches stand halting between two opinions?

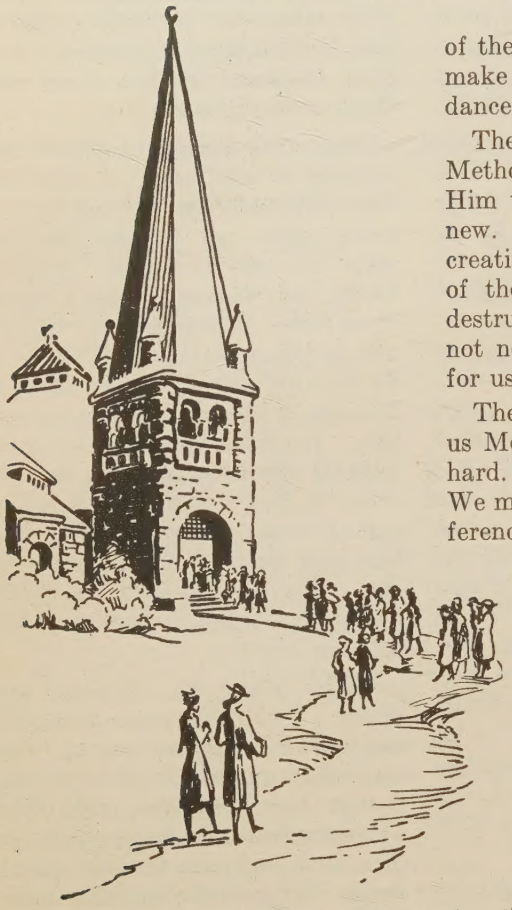
Think what it would mean if every church and every Christian thought of every area of life, as well as of the world, as a mission field to be won for Christ; if every church thought of itself as a mission existing to give Christ to all men everywhere; if every Christian thought of himself as a missionary.

"In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee." [1]

[1] By John Greenleaf Whittier. Used by permission of Houghton Mifflin Company.

Echoes From the World Methodist Convocation on Evangelism

Held in Philadelphia, Pennsylvania, June 26-28, 1953, commemorating the 250th Anniversary of John Wesley's birth



METHODISM AND THE HOLY SPIRIT TODAY

By **DR. NELS F. S. FERRÉ,** *professor of philosophical theology at Vanderbilt University, Nashville, Tennessee*

Today no missionary activity dare hold up its head that lacks concern for the oppressed of the earth. No missionary program can win the world that dares not offer the world God's whole message, the total revolution of life and all its uses in line with God's care for the common and inclusive good.

True democracy, in sustained practice, comes only within the gift of the Holy Spirit. It comes not by class conflict. It comes not by mere education. It comes not by what men call moral and spiritual motivation. It comes only by the power of the Spirit, by what God does to make us equal within the abundance of His mercy. . . .

The Holy Spirit is the hope for Methodism of today. Without Him we can do nothing needfully new. The world faces either a new creative age, rich with the harmony of the Spirit, or days dark with destruction. The Holy Spirit is not neutral. He is all for us and for us all.

The Holy Spirit must also make us Methodists Christians. That is hard. We mean to be Christians. We mean it sincerely. But the difference between being a Methodist and a Christian, could we see it, is startling. To be a Christian means to put Christ first. It means to be ruled by the Holy Spirit. It means to belong—heart, soul, and body—to a universal community.

The Holy Spirit must make us Methodists evangelical, a people primarily concerned with the gospel for a world in need of it. As we reach out to others, we ourselves are reached by God's grace. When God makes us Methodists evangelical, we shall preach and practice the true social gospel. The whole world belongs to God. He made it. He sustains it. He uses it to save us all. To fail of responsible participation in the social, economic, and political order is therefore to fail God.

When the Holy Spirit makes us Methodists evangelical, we become truly educational. To educate means to feed. Too much evangelism is mostly pleading. Too little evangelism is intellectual and moral feeding. Jesus came to preach and to teach. When the Holy Spirit makes us evangelical, this divorce between evangelism and education will end. Then education and evangelism will becom not rivals, but partners. Educa tion needs to broaden and to enric evangelism, and evangelism need to direct and to motivate educatio

The Christian Church is founde on the rock of Christ. In the full ness of time God Himself entere history to save mankind. Who H was and what He wanted did no become clear, however, until Pente cost. The human Jesus, as he him self said, had to be removed if th eternal Spirit was to be understoo and accepted. Only in Pentecos did the fact seize the disciples tha as Christ He kept coming.

God works in many ways. W must not limit the many channe of prevenient grace. He needs u for his messengers. He commis sions us to shout forth the gla news of His new age. As the Hol Spirit, He cannot find room in his tory except we bid Him come.

MUSIC IN OUR FAITH

By **DR. E. BENSON PERKINS,** *joi secretary of the World Methodi Council and past president of th British Methodist Conference*

Methodism was born in son That oft-quoted statement is glor ously true, but even so it is onl part of the truth. Christianity w born in song. Music affords th true expression of the deep thin of the heart and historically is, f that reason, closely allied with r ligion.

Hymns are a great medium evangelism. The courage and co fidence of the Methodist peop find finest expression in the songs. For the beginning of Met odist hymnology, it is necessary go back to Aldersgate Day, Ma 24, 1738, or really on Whitsunda three days before John Wesley great experience, when his broth

Charles entered into the clear light.

That great spiritual experience in 1738 made John Wesley a world-wide leader and evangelist, and his brother Charles a true poet and the greatest of all hymn writers. It is no disparagement of other hymn writers to make that claim, for no other writer of hymns is so strongly represented in all the modern hymnbooks. In the course of his long life Charles Wesley wrote some 7,000 hymns. Not all are great or timeless. Many are limited in use to the century and circumstance of their writing. But in British Methodism, with all the pruning of 200 years, there are nearly 250 in the present Hymnbook. There is nothing so characteristic of authentic Methodism as the Wesley hymns, sung to the tunes of the Handel tradition of the eighteenth century.

John Wesley must not be excluded from this field. He, too, had poetic gifts and true musical appreciation. His original hymns are more numerous than is often supposed, and his translations from the German are not infrequently greater than the originals.

John Wesley advised on the singing of hymns: "Sing lustily and with a good courage. Beware of singing as if you were half-dead or half-asleep, but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan."

Modern Methodism needs to realize still more vividly its great heritage in Methodist hymns. Here is an incomparable contribution which the Methodist movement made to the universal church—devotional, liturgical, historical, doctrinal. It is for Methodism to preserve and use this treasure which enshrines as nothing else the distinctive character and emphasis of the world-wide Methodist Church.

"SO GREAT A TREASURE"

By **DR. MALDWYN L. EDWARDS,** ***minister of the Central Hall Mission in Birmingham, England.***

John Wesley was a greedy reader of every important book that came out in his day. It was natural, therefore, that he should eagerly pounce upon the letters of Benjamin Franklin dealing with his discoveries in electricity. He was struck by the fact that lightning is electricity and that it could be attracted down to earth.

But Wesley was desirous not only of bringing down lightning from heaven. There was another sort of heavenly fire that throughout his life he longed to use for the service of men.

Until 1738 he was without an answer. He thought perhaps by prayer, self-discipline, and fasting he could scale the heights of heaven. But no ladder was big enough. On May 24, 1738, he was still a lonely, unsatisfied seeker without light or warmth or fire. Then came the moment which changed history. The seeker became a finder. His heart was strangely warmed, and if his heart caught fire, his mind received light, and his feet found true direction.

What was the secret which changed Wesley from an earnest, self-tortured ineffective clergyman into an evangelist who made the world his parish? It was something he found at the very heart of the Christian faith. He discovered the nature of grace.

Think of the highest height your mind can reach and see Christ in the heavenlies, on an equality with God. Then think of the lowest depth to which your mind can sink—a man nailed on a cross between two thieves. The distance between those points measures the dimensions of God's grace. He gave himself—that is why, in Martin Luther's words, His victory was over sin and death and the devil. Not through any merit of ours but by His grace we are pardoned, healed, restored, and forgiven. The nature of grace is therefore to give.

When like John Wesley this central truth of the faith hits us with full force, then like him we harness the lightning of heaven. We are more than conquerors. We are new creatures.

Isn't this what the world wants—the lightning from heaven? We have harnessed the forces of nature in a way of which Benjamin Franklin never dreamed; but we still have broken homes, corruption in society, antagonism in the world of nations. We need God's grace for our enabling.

Aren't we all too often divided creatures: sometimes strong and sometimes weak; sometimes fearful, sometimes confident; sometimes bad and sometimes good. We don't need more psychiatry, more moral uplift. We need grace.

THE HOLY SPIRIT AND THE LIVING CHRIST

By **DR. HAROLD ROBERTS,** ***Richmond, England. Dean of the Faculty of Theology of the University of London; Professor of Theology, Richmond College, University of London.***

With the advent of Christ a new situation was created which had far-reaching consequences for every subsequent generation.

The age of the Spirit had dawned, and by the Spirit is meant that peculiar personal power that was liberated in the lives of those who responded to what they believed to be the divine call in Christ.

The doctrine of the Holy Spirit is not a conundrum, invented to confuse plain folk, but an attempt to express the meaning of the activity of God as revealed in Christ in the life of the individual, the Church, and society.

The presence of the Holy Spirit who might be described as Christ everywhere is manifested in the transformation of individual life, in raising ordinary virtues to a new level, and in enabling us to triumph over the frustration that comes of self-centeredness as well as that which arises out of circumstances beyond our control.

If Christ unveiled the secret of life, we had better come to know Him and His way. Those who commit themselves to Christ and nothing else find . . . they have access to a divine power which proves its reality by results among all sorts and conditions of men.

A New Start on an Old Problem

By MARTHA M. ELIOT, M.D., *Chief, Children's Bureau Federal Security Agency*

MORE THAN HALF the adult criminals in this country have a past history of juvenile delinquency.

Each year, one authority says, the United States pays a fifteen-billion-dollar bill for the total cost of crime.

Yet, in the face of these distressing facts, we as a nation are not doing all we can to get at the best way of preventing and treating juvenile delinquency.

The services available for treating juvenile delinquents are uneven, and vary widely throughout the country. The fact, that juvenile delinquency is on the upswing and that boys and girls are committing more serious crimes, is evidence enough that the job of prevention is being sadly neglected.

We at the Children's Bureau have become so concerned about the situation that we have organized a campaign to get at the facts of juvenile delinquency, its prevention and treatment; to set forth new statements of desirable practices in the care of delinquent children; to arouse the public to find out what is happening to delinquent children in local communities; to take steps to improve the practices that are not up to standard; and to encourage local, state, and national agencies which deal with the problem to work in closer cooperation with each other.

A special Juvenile Delinquency Project, financed by private contributions for this purpose to the Child Welfare League of America, has come into being and is giving strong impetus to the objectives of this campaign.

Though this special campaign and project is putting emphasis on improving the care and treatment of delinquent children, attention must also be constantly directed toward measures for preventing delinquency. The regular on-going community programs of child welfare, child health, education, and child guidance are basic to the whole program of services to delinquent children. As the treatment aspects of the juvenile delinquency problem are highlighted, the preventive work with young children in communities and with their families must be increasingly stressed.

The need to move forward, rapidly and effectively, in improving the care and treatment of children in the earliest stages of their delinquency is apparent when we realize that, even now, about a million children a year are coming to the attention of the police because of delinquent behavior. The most critical time in the life of a young delinquent child is when he first is picked up by the police. But as we shall see later, very few police agencies are geared to give specialized help to such a child.

Census figures show us that by 1960, there will be 45 per cent more children between ten and seventeen than there were in 1950. That means that, even if the proportion of juvenile delinquents to the total child population does not increase, by the end of the decade the number of children picked up by the police may increase from 1,000,000 to nearly 1,500,000. But if we can judge by wartime experience in the past, in times of international unrest—and certainly we are living in one now—the rate of juvenile delinquency goes upward.

We know, for instance, on the basis of fingerprint arrest data gathered by the Federal Bureau of Investigation, that the number of children under eighteen who were arrested for auto theft went up 61 per cent from 1948 to 1951. The number of children arrested for burglary—breaking and entering—increased 15 per cent; arrests of children on robbery charges, 25 per cent. Assault arrests increased 10 per cent over the same period.

The Children's Bureau has received reports from 179 juvenile courts, located in many parts of the country, which show that the number of juvenile delinquency cases they handled increased by close to 20 per cent from 1948 through 1951. Some courts reported the number of cases they handled went up as much as 30 per cent, a few even more than 50 per cent.

With all these signposts clearly marking trouble, it is very disheartening to realize that, over the nation as a whole, we are not providing the kind of treatment many of these children need to help them become useful, worth-while citizens.

That we are failing in our efforts to cope with the problem is evidenced by the fact, already quoted, that about half of all our adult criminals began as juvenile delinquents.

Policemen are usually the first persons to come into official contact with a child who has broken the law. Though all police should have some understanding of delinquency control, it is desirable that all departments of police should have on the staff one or more officers who have special training and aptitude to work with children.

In a city of more than 25,000, for instance, there should be a special unit or bureau to handle juvenile problems. In a city of less than 25,000, there should be at least one policeman with this kind of special training. Yet a recent study of 177 cities, all having populations of more than 25,000, showed that almost half have no special units or bureaus in their police departments staffed with officers trained in handling children's problems.

We do not have to be expert to know that a jail experience is not a good experience for a child. But children who cannot be re-

urned home by the police have to e kept somewhere while awaiting ourt action. All too frequently his is in jail. I know this not only rom what people have told me, but lso from studies showing that each ear between 50,000 and 100,000 hildren are confined in jails de-igned for adults. It is very diffi-ult to get accurate figures on this, ecause officials don't like to admit hat children are being kept in jails.

We have only 174 special deten-ion homes in the United States in hich children can be held in cus-ody, yet there are more than 2,500 ourts in the country that handle uvenile delinquents. There is a istinct and pressing need to get hildren out of jail, by providing uitable detention quarters for them hile they are awaiting action by he juvenile court.

Last year, about 350,000 children ere brought before juvenile courts ecause of one or more delinquen-ies. Yet often, the judges who reside over these courts are offi-ials who, in addition to being re-ponsible for delinquents, have jur-diction over criminal and civil natters which heavily overload hem.

In more than one half of the ounties in the United States, these udges have no help from probation fficers. Yet we know that a ju-enile court judge needs the help of well-trained probation officer for he study of the child, which will id the court in understanding the hild's delinquency. Such an offi-er works with children placed on robation.

Another dark part of the picture n our efforts to cope with the ju-enile delinquency problem is the raining (correctional) schools. here are good training schools in his country. At the same time, here are many training schools here children are treated much ke criminals. Right now, we are ot able even to be sure that every hild who is sent to a training chool will always be treated with indly consideration. Harshness is ill the rule in far too many in-tances.

John H. Welsh

More tot lots are needed such as the one at Wesley Community House, Louisville, Kentucky

This is not the kind of treatment that pays off, so far as children are concerned. It may even result in such aggressive rebellion that children later automatically resist efforts to help them adjust to normal community life.

Knowledge of these conditions has led the Children's Bureau to stimulate state and community action, with public and voluntary agencies working together, with citizens taking a part in planning, with health agencies, welfare agencies, and the schools all working together to find a way to meet the needs of these children.

This is not an easy task. Certainly, the Children's Bureau and the staff of the Special Project can serve only to stimulate action to meet these ends; we cannot bring that action about.

But if, community by community, the major elements of this problem are squarely faced, if citizens everywhere make it their job to be informed of how well the needs of delinquent children are being met and of closing gaps in service, through their state and local governments, I believe that in a surprisingly short time we shall be able to see signs of improvement in what is now a very distressing situation.

You are a member of a national organization. Is there anything you can do about this situation?

Three pamphlets issued by the Children's Bureau, which are yours for the asking, have in them ideas you can put to use. These pamphlets are: *Some Facts About Juvenile Delinquency; Projects for Community Action to Aid Delinquent Children;* and *Juvenile Delinquency Program of the Children's Bureau.*

Boiled down, here are a few action ideas to start your own imagination working.

1. As a starter, how about getting a discussion of the facts presented above put on the agenda of the next meeting of your local group? The

end result of such a discussion may be that you will find some fellow members who want to form a committee to look into the situation in your own community. If the agenda of your local group is too crowded to allow time soon to talk about this national picture of juvenile delinquency, why not round up some kindred spirits and form yourselves into a committee to get moving on this problem?

2. You will want to find out what's happening to young delinquents in your town, but before you start to gather the facts, find out whether there are other organizations or individuals that have already done the same, or are at work on this. One way to find out who is active in this enterprise is to contact your local Council of Social Agencies. If yours is the first citizens group ready to act, it would be a smart move to urge your local council to round up representatives of other organizations to join in your endeavor. A core committee made up of representatives from the local child welfare agency, the health and education departments, the local juvenile court, the police, the churches, businessmen's associations, labor unions, women's clubs and youth serving organizations, social work, health and educational organizations would be an excellent instrument through which to carry out the next steps. Bring in the official agencies at the beginning of your study, so that you will have their help in getting at the facts. If there is no Council of Social Agencies or similar group in your community, you may have to take the initiative yourself in rounding up a core committee.

3. Parcel out the job of fact finding among your committee. Someone might talk with the head of your police department. If it is lucky enough to have a women's division or a special juvenile division, the head of that unit would have much information to give you about the volume of delinquency; the ages of the youngsters picked up by the police; the charges against them; what happens to the youngsters while they are in the hands of the police; to whom they are turned over by the police.

Do the police know about your local social agencies? Do they work closely with such agencies? In your local welfare department, is there a child welfare agency or a child welfare division which concerns itself with delinquent children? Do any of the police have special training for their work with boys and girls? Is the head of the department sympathetic to the idea of arranging for special training? Will he put an item in his next year's budget to cover training for one or more of his men?

4. If you do not already know where youngsters held in custody for court action are kept, the head of the police can tell you. Another member of your committee will want to visit this place and talk with the person in charge. Is this the kind of place where you would be willing for your child to be held, if he ever should get into trouble with the law? Is there any program of activity for the youngsters? How long are youngsters held? Who can commit a youngster to, and who can release one from this detention center? Is it the juvenile court? Or can the police hold children there without court order? On what improvement does the head of the detention center want help?

5. Next, you will want to learn all you can about the court which passes on juvenile delinquents. Does your juvenile court judge have legal training? Does your court have available to it the services of a sufficient number of well-trained probation officers? What kind of social, medical, and psychiatric services are available to the court in aiding the children that come before it? On what improvements does your court want help?

By now, you have facts in hand. As a next step, you will probably want to discuss what you have learned with the professional members of your committee, and particularly with the child welfare and other social workers.

Then you will want to talk over your findings with the judge or probation officer, with the head of the police department, and with the local welfare department. It is not unlikely that you will want to invite an expert on juvenile delinquency from the Council of Social Agencies to consider with you the meaning of the facts that you have turned up, and to help you outline what should be done next.

If there is no such expert in your community, you will want to ask your State Department of Public Welfare or your State Youth Authority or your State Commission or Committee on Children and Youth to help you find an expert who can assist you in assessing and evaluating what you have found, and in doing a more detailed study of special aspects of the program that seem to require it.

The whole problem of juvenile delinquency—its prevention and control—is a very complex one and calls for expert advice to determine how to bring about improvements in local programs.

Mrs. Merle N. English, director of Cunningham Children's Home, Urbana, Illinois, discussing juvenile problems with Rev. Eugene M. McClure, former director of David and Margaret Home for Children, LaVerne, California

Methodist Prints

Tsuya Kitajuna—Evangelist

By BERTHA STARKEY

Miss Tsuya Kitajuna

IT WILL SOON be forty years since Miss Tsuya Kitajuna graduated from Kwassui oman's College in Nagasaki and dicated her life to the service of e Lord Jesus Christ. She had ent fourteen years in the Kwas-i (Living Water) Girls' School, ving entered the primary depart-ent and graduated from the high hool, followed by academy and llege courses. During this time od made clear to her that her life ssion was to lead others to the untain of Living Water, whose ansing stream had so trans-rmed her own life. In order to epare further for her mission, she ok one year in the Kwassui Bib-al Department. She accepted pointment in 1914 to evangelistic rk in Okinawa.

Miss Kitajuna's love for the kinawa people and her fruitful rvice among them made it hard r her to leave, but because of her ther's ill health she, as the eldest ild in the family, was needed arer home. In 1918, Miss Kita-na was appointed to be the evan-listic worker in the Hakata ethodist Church in Fukuoka. eanwhile, she had won to Christ r whole family, consisting of her rents, two brothers, and two sis-rs. The latter both became vassui students.

After one blessed year in the kata Church, the Central Meth-ist Church in the Fukuoka sec-n of the city had great need of r and in answer to their appeal, the conference of 1919, she was en the appointment. This meant only a program of work in the urch woman's society, the Sun-y school, youth fellowship, and me evangelism, but also, in peration with the missionary, r evenings a week devoted to le classes among the 1,200 girls a cotton spinning factory and 300 nurses in Kyashu Univer-sity Hospital. Besides the city work, there were the spring and autumn evangelistic trips to all the Methodist churches in Fukuoka District. In every phase of the work, Kitajuna San proved a jewel of an evangelist.

Miss Kitajuna was recommended by the West Japan Conference missionaries for a McDowell Scholarship, and spent 1923-25 majoring in religious education at Boston University where she received A.B. and M.A. degrees. When she returned to Japan she taught for one year in the Aoyama Theological Department. She became convinced that God's best place for her was in the field of direct evangelism rather than in a school, and was happy to be appointed district and city evangelist to the Japanese Methodist Churchs in Korea in 1926.

During her twenty-one years in that field, Miss Kitajuna became recognized as one of Japanese Methodism's leading evangelists. She was ordained as a preacher and, in addition to her work in the Seoul church and the Zivee Evangelistic Center in Seoul, was district evangelist to all the women's societies of the Japanese Methodist churches in Korea and south Manchuria. When the Kyodan was organized, she was elected to a similar position under the woman's division of the Kyodan. Her mission to her own country women compelled her to follow a strenuous schedule, but this did not prevent her expressing in every possible way her love for her Korean sisters and brothers and her sympathy with them in their sufferings.

At the close of the war, when the American forces brought liberation to South Korea, she was asked almost immediately to cooperate with the repatriation section of the Red Cross in returning the Japanese people to their homeland. It was a heart-rending task beset with overwhelming problems and difficulties, but God gave her wisdom and strength to help many hundreds bravely meet this greatest crisis of their lives. It was not until the very last boat of repatriates left Korean shores, that Miss Kitajuna also returned to Japan in January, 1947.

Again appointed to the Central Methodist Church, Fukuoka, she constantly channels the Living Water into many lives through her Christlike spirit, her unceasing prayer, and her selfless Christ-centered service. During the past six years she has been a marvel of seemingly inexhaustible energy. She served as assistant pastor in Fukuoka Central Church; district evangelist to all the woman's societies of the Kyodan churches in Kyushu Island; chaplain of the Kyushu Island Woman's Prison; vice-president of the Fukuoka City YWCA; president of the Fukuoka WCTU; member of the National YWCA Board; member of the Kwassui Board of Managers, and several other boards and committees in the city and prefecture. Even with all of these responsibilities, she devoted hours to social counseling and prayer with those who came to her day and night for help with their life problems.

Is it any wonder that recently, soon after her sixty-second birthday, Miss Kitajuna suffered a slight stroke which necessitated a period of rest? She is looking forward, however, to recovery and the resumption of active service, although never again will it be as strenuous.

Opened Doors at Eloy

This presentation was written by a group of teen-agers and given at a district rally for the World Friendship Group of Girls. The work with boys and men is not included in this account.

Setting: **Recreation room at Eloy Community Center, Eloy, Arizona.**

Participants: **Seven teen-age girls.**

SALLY: Well, here we are! And here are all the materials they said we would need to plan our program for that district rally.

DOROTHY: What are we supposed to say?

GLORIA: Tell about the community center and what goes on here.

SANDY: The same things that go on here happen in other centers all across the nation. But I don't think the girls will want to hear all this stuff!

SALLY: What do you mean, stuff?

SANDY: Oh, this, for instance. It sounds more like my mother at some of her meetings. (*Reads*)—"The Eloy Community Center is sponsored by the Woman's Division of Christian Service of the Board of Missions of The Methodist Church."

DOROTHY: And it says here that it is listed under the Town and Country Bureau.

SALLY: I don't think we need to use stuff out of these books to tell about the center. I heard my mother say the other day that the center was not to do things for us, *but to work with us.*

SANDY: My daddy said that the center was placed here in Eloy because a committee studied the state of Arizona and decided that Eloy was one of the most promising agricultural areas—and due to grow and grow and grow—

(*Enter* Ginger, Sarah, *and* Claudia.)

CLAUDIA: Hi, slow-pokes. We thought you would be finished by now.

DOROTHY: Pull up a chair and sit down. We need some help on this program.

CLAUDIA (*picking up an outline*): Oh, we never would learn all this. Why don't we just tell about the things we help to do and the things we know?

GINGER: Sure, I can tell about the library for I am one of the librarians. The center helps open doors through the *Library.* There are over 2,000 books. Over 400 books are checked out each week. We have a few books that first graders can read, and even adults find good books there. Some of our teachers use the center library, too. Some families give their books that are still in good condition. Recently I gave all the books that I had outgrown. Good reading opens the doors of imagination and intellect.

SARAH: I just love the group that is called Tineyville Tots. They are all so cute! They meet each Thursday morning. There are thirty-eight enrolled and all of them are three years old or under. Girls, what a baby-sitting job! But when I said that to Miss Wolf and Miss Price, they quickly told me that it is more than baby-sitting! Tineyville opens many first doors for these children: first playmates outside of family, first teachers, first music classes, and above all, the door of cooperation and adjustment to groups.

GLORIA: I like the afternoon groups—Jacks and Jills, Jumping Jacks, Jolly Juniors, and some of the others. Some of us older girls have helped with story hours, and how the boys and girls love to have us read to them! Sometimes there are over 250 children. Some days, the two or three big dolls are dressed and undressed so many times, they are nearly skinned. Before a group leaves, the members put the toys away. The children learn leather crafts, shell work, weaving of potholders, and many other crafts. Each group has its own officers who plan the business meetings. For these large groups the door is opened to development of creative abilities and to the ever-widening door of friendship.

SALLY: I walked into the center the other Wednesday morning and saw the Kiddie Klub enjoying the new slide given by a family who formerly lived here. There are over 89 of these four- and five-year-olds enrolled, and they meet twice a week. In helping there, I learned that a five-year-old boy has exactly the traits that he will have at 21! Psychologists have said that the most important shaping of our lives takes place in our first six years. In Kiddie Klub children open doors to self-expression. They want to learn more about everything. Doors open fast for the Kiddie Klubbers.

DOROTHY: On Tuesday and Friday nights, the teen-agers can go and play ping-pong, watch TV, study, or do anything that appeals to them. My mother and Miss Price and Miss Wolf are interested in organizing a Youth Council. Helping young people open doors of opportunity and understanding is one of the big joint projects of the center and its young people.

SANDY: The 4-H Club is one of the largest clubs at the center. It has been in existence for nearly six years. Over five hundred girls have learned to sew and cook. I think this door opens the way for us to have better clothes and food. The topic for the year's work is "Better World Understanding."

GLORIA: The Homemaker's Club meets each month. Any adult may join this group and it is active. They sponsor the Well-Baby Clinic and the Bicycle Club. The Homemaker's programs do not end as programs, but each woman makes her home better by doing the things she learns. In January they had the child consultant down from Phoenix and showed two movies on

Making table mats at Eloy Community Center, Eloy, Arizona

child care and problem children. Afterwards they had a discussion. Last Thursday they had the state nutritionist here in Eloy all day and she showed how to choose foods and plan balanced meals. The Homemaker's Club has opened many doors to families. The importance of our homes is stressed.

SALLY: The Well-Baby Clinic held at the center is really a howling success. They howl when they come and howl when they leave. The Homemakers sponsor this clinic. The women have learned to take temperatures and weigh squirming babies! The State Health Department sends a child consultant here for two days each month, and she advises the mothers on food and care problems. Once a month, the pediatrician comes from Phoenix and the county nurse comes two days each month. This room is divided by curtains into six small rooms.

The clinic has been held for three months now and over two hundred preschool children have been examined. The state furnishes vaccines for the shots. Next Tuesday the nurse will give over 130 shots. Then on Thursday the doctor will again see nearly seventy babies!

This is really a good way to open doors—all Eloy cooperates to make the clinic possible—and the door is open for all who want their children to be well and happy.

SARAH: The center has music classes too! Piano lessons are given and some of us older girls have taught the beginners their notes. About 200 have learned to play a little by taking lessons here. At the present time there are about thirty in the piano classes.

Music is the universal language. Opening this door makes our interest world wide.

GINGER: The one door that not too many hear about is the most important, I think! Counseling and visiting with all people is one of the biggest helps. Doors are opened quietly when shared with friends.

SARAH: The Bicycle Club is sponsored by the Homemakers and meets monthly. All the bikes have been taped with silver and red reflector tape and registered. There are 234 members who are learning rules of safety. Each one has passed a driver's test and has a driver's license. The Homemakers decided to sponsor this club, because so many of us were riding at night without reflectors. They are going to have a Bike Rodeo next month. Courteous driving and safe, sensible road rules will save lives. This is a door opening to safety.

DOROTHY: Our World Friendship Group helped open a door when we made a layette. It was needed so badly by a tiny girl born two days before Christmas. Many of us have helped Santa Claus, too!

It's really fun helping to open doors for others as well as ourselves. Christ said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

SALLY: This could go on for hours. I can think of a lot of things to tell but there isn't time.

SANDY: And we have not told how many others find the door still closed. The center—even with all our help—has not been able to open all the doors for all the people.

GLORIA: There are closed doors in all our towns, and all over the world there is need, hunger, sickness, and loneliness.

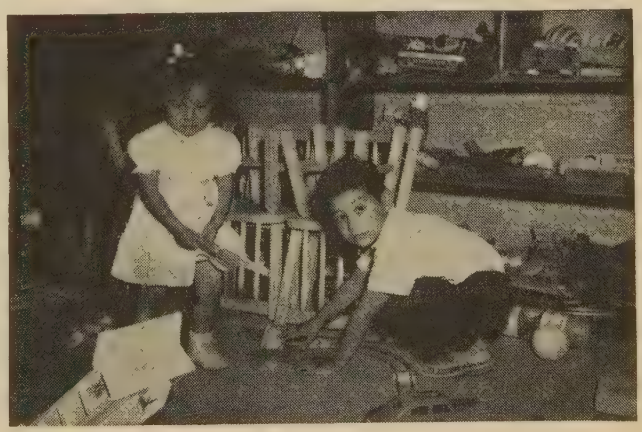
CLAUDIA: Many do not know Christ and His way for a more abundant life.

SARAH: But there are so few people willing to help—and so much to be done. Just hearing it makes me tired without thinking of the work involved. I read the other day that there could be more centers and projects, if there were more people willing to be trained for the jobs.

CLAUDIA: Christ said, "Go ye therefore and teach all nations . . . and lo, I am with you alway."

DOROTHY: Maybe we can't go to any place afar off, but we each can help more where we are!

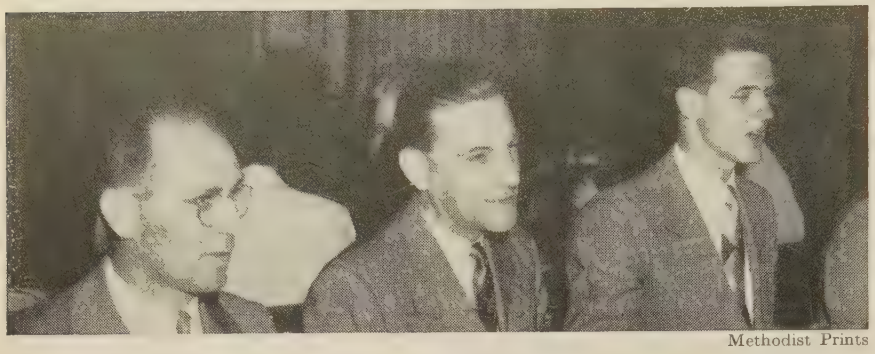
SALLY: And there is so much to do! But we haven't any more time to talk about it. Let us go and tell Miss Wolf and Miss Price what we plan to do. (*Exeunt*)



Toys help children learn to use their hands

Education and Evangelism

By MURIEL DAY



Methodist Prints

M. E. Lefko, physical education director, Pfeiffer Junior College; Willard Bass, superintendent and coach, Navajo Methodist Mission; John Blanchard, boys' worker, Ethel Harpst Home

As I TURNED the corner at my church on Student Day, I came upon a sign which read: "The goal of all learning is to know God." I was reminded then of that verse from Proverbs, "The fear of the Lord is the beginning of wisdom."

Recently we all have been made aware of the fact that education is not enough. We must ask ourselves, "What kind of education?" Education in the use of deadly weapons will lead to our own destruction, unless there is in the use of the same material the motivation of good will. Education that has a Christian basis is imperative for self-preservation as well as to build a world of righteousness.

The Methodist Church has designated the quadrennium 1952-56 as one of emphasis upon evangelism, and the Department of Work in Home Fields, as other branches of the Woman's Division and the Board of Missions, is eager to cooperate to the fullest in this emphasis. At the Annual Meeting of the Woman's Division in January, 1953, a committee composed of workers in the department was appointed to plan for this evangelistic program in so far as it affected this area of the work. The committee, with Miss Mary Floyd as chairman, met at Pfeiffer Junior College, Misenheimer, North Carolina, and drew up some challenging recommendations.

Because much of the work of the Department of Work in Home Fields is among young people, the Youth Department of the Board of Education is cooperating with us in providing evangelistic material for young people.

"Evangelism" — the word itself must be interpreted differently to different groups. We must rid ourselves of the conception of evangelism as always being a mass movement, or even preaching.

In a monthly report from Miss Annie Alford, who has been serving as student counselor at Louisiana Polytechnic Institute, Ruston, Louisiana, there is a description of a Sunday evening activity that may well be considered as a part of their year-round emphasis on religious education—or evangelism.

One of the most beautiful and meaningful worship services we have had was that of the fourth Sunday evening when a Galilean Service was held at the lake on the Tech Farm. This was partly in honor of the high-school seniors who had been promoted that day to the Tech Class. We first enjoyed a picnic supper together by the lakeside and then a quartet came in a boat down the lake, the speaker and an oarsman in another boat, all singing evening hymns. When the boats had pulled to the shore, the speaker, Hal Barker, stood and gave a very timely Bible message. After the service closed, the boats were turned and silently rowed away. This made all of us feel the nearness of the Master and His earthly life and message.

Religion on a college campus is made more effective if it is seen as a part of the whole program, as permeating that program. To emphasize this, Pfeiffer Junior College, under the leadership of Miss Floyd, has a religious activities room which combines the reverent features of a prayer room, through the worship center, and the aspect of a conference room where such groups as the International Relations Club may meet around the table.

In one of the leaflets mentioned above, there are the lines:

***Three* out of *four* youth in America are outside the church. Out of 26,610,000 youth between the ages of 12 and 23 reported by the 1950 United States Census, more than 19,000,000 youth (73 per cent) are not reached by any church—Catholic, Jewish, or Protestant.**

In the words of one college president, "I am re-emphasizing that we are determined to put religion into our campus life, and life into our religion."

Reliigous Activities Room, Pfeiffer Junior College

Life in an Indian Village

As Seen by a New Missionary

They are villages set upon hills, these villages of central India, and they cannot be d for through them pulses the eblood of their country. Any ad will take you there, but the ads are wandering — sometimes eaving through dry canal beds, iff troughs cracked here and there rolling ox-cart wheels, around raggly trees whose low-hanging aves have been plucked for fod- r, beside sluggish canals, wind- ffled, grass-banked stripes on the own fields; sometimes past small rm plots marked off with hump- g ridges of clay or bramble, where istles and tares sprout amidst een acres of oats and barley, ooming mustard, iridescent lentil ants and dead-ripe wheat. Here d there are harvesters making aggy inroads on their fields; uatting on the stubble with hand ckles, gathering the grain by ndfuls, binding into bundles— inging over for another armful.

Roads wind tentatively across mmering fields intensely quiet un- r the glittering sun except for the nd brushing the neem leaves and e birds' songs — fantastic birds th turquoise and blue wings, a ral tail, sparrows, robins, water wl, parakeets. Butterflies roam ango groves glowing with dull- llow blossoms, flat-tailed squir- ls race through flowering orange, mon, and sweet lime trees. And ong the horizon stride the cutters sugar cane with their bobbing ad-loads of purplish-green and ld stalks, carrying them to a tree ar where a bullock plods around press.

Amazing is the kindness of the ople who work there: the women o watch the bullocks, the shawled e who stuffs crushed stalks into e glowing heat of the fire, the uatting man who kneads the ickening mixture. Quick is their delight and insistence upon sharing the fresh cane (pealed and shewed, a sweet treat for youngsters) or the processed *gur* dripping from the paddle; burning, sticky and strong as sorghum, a festive addition to their wheat *chappatis,* milky tea, or boiled rice.

And there is the village: drab buildings of mud brick covered with mud plaster showing the swoops of smoothing hands, but occasionally broken, as a top pie crust, where the outside, hardened shell of mud has cracked; sometimes a whitewashed doorway outlined in geometric designs of saffron, cobalt or vermillion; and over all a shaggy thatched roof, dark brown and spiny. Knotty poles support a swaying "front porch" thatch under which a barber squats, surrounded by tufts of hair. A smoking water pipe gurgles as an old man pulls on his *hookah,* cross-kneed and motionless except for the bellows of his leathern cheeks.

Beside the house, brambles enclose precious cattle; pigs, bristling and bony, root in the compound near mud storehouses filled with the rainy season's supply of fuel. These cow-dung cakes are large as an iron skillet; dried in the sun, they still bear the fingerprints of shaping hands. Never distant is the greenness of a well, or a scum-laced pond where water buffalo wade, where glossy youngsters splash, and laundry stones make conversational groups beneath a solitary tree.

It is to this village, into this heavy, dusty quiet of activity that the village worker comes—not always alone but accompanied by several Christian nationals: a *padre sahib* (minister) and laymen. Down the narrow streets they walk until a twine bed is pulled into the shade that the visitors may sit. And the villagers come from their play and from their work within mud walls or open fields. There are young girls with oiled hair, balancing wide-eyed babies on an outflung hip; old women, gap-toothed and sharp-eyed; young women, wearing the spring-green bracelets of recent motherhood, their modest heads completely covered with a shawl that occasionally is lifted at the corner to see the world about them. An eye may be glimpsed then, glowing and liquid in the shadow, but unseen is her face, unheard her voice, and unknown her thoughts. Squatting in the front of the crowd are the men, their bodies bent with inquiry.

There will be *bhajans* (hymns) first, rhythmical and repetitious, followed by the telling of a favorite story—perhaps the parable of the good Samaritan, the lost sheep, the prodigal son, or the Bethlehem scene, or the whole life of Christ. There will be questions and answers, more singing, and a prayer of benediction. Now a sympathetic inquiry from the worker who has taken out packages of simple medicines, and the sick and diseased flock to her side. Many are given remedies with careful instructions; others will be sent to a nearby Christian hospital for more careful diagnosis and treatment. Some of these sick may not be cured, for neglect and poverty already have dug too deeply into human flesh. The worker may go into a home where someone lies ill or where a girl speaks privately of her personal problems. Around the pastor cluster village men with invitations to a cup of boiling tea, with requests for legal advice, discussing their need of a new well, a canal, a larger school.

When questions have been answered and hospitality shared, the visitors will finally retreat down the crooked streets. Behind them are flashing smiles and cries of "Salaam." Ahead lie hundreds more villages waiting for these people who come with songs, a healing touch, and words of the Master.

MISSIONARY Briefs

FOR IMMEDIATE RELEA
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIEL

BUREAU OF EDUCATIONAL INSTITUTIONS

Wood Junior College Library

The recently completed Wood Junior College Library at Mathiston, Mississippi, was dedicated in an impressive ceremony on Sunday, May 31, 1953. Led by the academic procession, the congregation gathered in the spacious reading room. Bishop Marvin A. Franklin of the Jackson Area began the call to worship by reading, "Our help is in the name of the Lord, who made heaven and earth." Then the people responded, "Except the Lord build the house, they labor in vain that build it." Mrs. Jasper Weber, wife of the president emeritus of Wood Junior College and former librarian, gave the invocation. President and Mrs. Charles T. Morgan read the Scripture lesson together, commending the teaching of youth and the spreading of the knowledge of God.

On behalf of the architects, Mr. Thomas H. Johnston presented the keys of the building to Mrs. J. N. Rodeheaver of Winona Lake, Indiana, who, as chairman of the Department of Work in Home Fields accepted the library for the Woman's Division of Christian Service. In her acceptance, Mrs. Rodeheaver expressed special thanks to Mrs. I. C. Wood[1] "for her contribution to the building and for her interest and support of the total program of Wood Junior College." Mrs. Rodeheaver then presented the keys to President Morgan, who accepted on behalf of the faculty and students, expressing their gratitude and pledging loving care and consecrated use of it. The North Mississippi Conference Woman's Society of Christian Service were also contributors toward the new library.

As Bishop Franklin read the separate clauses of the dedication, the congregation responded with scriptural passages extolling knowledge and wisdom, and expressing faith in God's supreme power. In a final prayer, Bishop Franklin asked, "Grant that those who come here may be cheered and quickened in mind and spirit. . . ."

The building contains, besides the reading room and stacks, a spacious office for the librarian, an auditorium for audio-visual aid instruction, and conference or seminar rooms.

—Mrs. Hazel Cuthirds

[1] Mrs. Wood died June 2, 1953.

AFRICA

A new day has arrived in Africa, for the men are pleading for education and training for women. For many years women were not important. Now our Christian schools are crowded and the social centers have appropriate activities and classes for women and girls. Woman's societies within the church are growing in size and in useful activities.

Following are excerpts from letters from the field:

Angola—"We are visiting the different circuits and having all-day meetings with the women to see if the woman's societies can be more thoroughly organized and better program put to work. T response of the women has be most gratifying."

Angola—"We are gradually g ting the social center progra started, and have rented a hou out in the native village. It is ce trally located and a fine place begin cooking and sewing and i terest groups for women and gir We are going to have adult educ tion classes in hygiene, learni to read by the Laubach metho child guidance, et cetera. Our fi step in organizing the program finding African adults who ha ability to direct classes in the abo subjects and who will give of the time voluntarily to direct grou We shall have training for the and they will take charge of t classes."

Central Congo—"Our Wor Day of Prayer service was ve lovely. We had a visiting socie from a nearby village and t women were quite pleased to ha the visitors. In the offering th gave somewhere around 300 fran ($6.00) which is higher than so districts. It is most difficult to re their feelings, but the prayers th were offered that day as we sat the stillness of the church lead to believe that they caught t true meaning back of this fello ship day."

DEACONESSES ON SABBATICAL LEAVE

Each year brings added inter to the use of sabbatical leav There are about fifteen deacones enjoying that privilege now. So are completing work for degre others are taking refresher cours

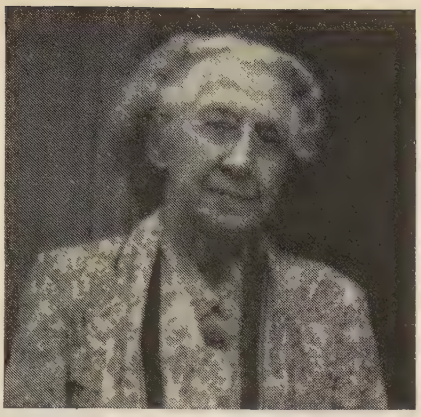
Miss Oscie Sanders, president of
e Bennett College, London, Ken-
ky, is working out a plan
ereby she will be at the sister
lege, Colegio Bennett, in Rio de
neiro, Brazil, for several months.
e Bennett sisters, Belle and Sue,
whom these two colleges were
med, were pioneers in mission-
work. A different kind of pio-
ering is being undertaken as the
partments of Work in Foreign
d in Home Fields plan toward
possible exchange of leadership
m the institutions of the Wom-
s Division of Christian Service.
Instead of taking a full year at
e time, Miss Nola Smee, teacher
remedial reading at Boylan-
ven School, Jacksonville, Flor-
, is spending a series of sum-
rs at Garrett Biblical Seminary,
anston, Illinois. This plan en-
es her to continue teaching dur-
the school year. Miss Evelyn
rry, teacher of philosophy and
igion at Paine College, Augusta,
orgia, is remaining in India for
econd year in order to earn her
ctorate at the Leonard Theolog-
l Seminary.

Miss Ruby Berkley, head resi-
nt at Bethlehem Center, Jack-
, Mississippi, is working toward
naster's degree in social adminis-
tion at Boston University. Some
ers are studying at National
llege, Kansas City, Missouri, and
Scarritt College, Nashville, Ten-
see. The sabbatical leave is of-
ed as a means of preparation for
re effective service. Limited
ances and limited personnel for
lacements make it necessary to
end the privilege to only a very
all number annually. More
rkers and more funds are needed
carry out this program of train-
, which seeks to improve the
lity of service rendered by the
conesses.

—Mary Lou Barnwell, *Executive Secretary, Commission on Deaconess Work*

CHINA

Miss Julia Bonafield, retired mis-
nary of China, celebrated her
etieth birthday on May 13, 1953,
Cincinnati, where she resides at



Miss Julia Bonafield

the Bethesda Home. Gifts, letters, cards, telegrams were received from all over the United States.

Miss Bonafield was born in 1863. She went to China in 1888 where she served in a girls' school in Foochow. In 1919 she was transferred to Shanghai. She returned for her final furlough in 1936 at the age of seventy-three and was retired in 1938.

At her own expense, Miss Bonafield returned to China in 1937 to visit her four adopted Chinese daughters.

Miss Bonafield was in China during the Boxer Uprising in 1902. When Peking was taken by the Japanese, she was in the city. She went to Shanghai in 1940 and was taken prisoner, but was repatriated in 1942. She did not sail for home, however, until 1943.

SUMATRA

Miss Gusta Robinett writes from Medan, Sumatra: "It seems that I made history in Medan last Saturday, April 18, when I married the first couple ever married by a woman! None of the regular ministers was available—and they are all too few anyway—so I filled in the gap. I am sure that I was fully as nervous as the bride and groom for this was the 'first time' for me, too (in the Chinese language), but it went off with a minimum of mistakes. With the marriage, two services on Sunday, and helping some with a retreat for the English school, I had a rather heavy week end. There certainly is great need for more church workers here."

China

CHA CHIANG MIEN

For 4	*For 50*	
½ pound	6 pounds	pork, diced
½ pound	5 pounds	green onions, chopped fine
1 teaspoon	10 teaspoons	ginger root, chopped fine
½ pound	5 pounds	bean sprouts (canned)
½ pound	6 pounds	noodles (thin)
½ cup	5 cups	soy sauce
4 teaspoons	1 cup	olive oil
1 cup	10 cups	water (may need little more or little less)
1 dozen	10 dozen	white radishes, sliced very fine lengthwise

Mix pork, green onions (about 5 for 4 persons; 1 pound for 50), using green portions as well as white, and ginger root.

Heat olive oil in frying pan and add meat mixture. Fry about 5 minutes, stirring constantly. Add soy sauce. Add water a little at a time, stirring constantly. Cook about 15 to 20 minutes or until meat is done. Keep warm until served.

Immerse bean sprouts in boiling water about 2 minutes. Drain. Keep warm until served.

Noodles are boiled until tender and served in individual dishes.

Rest of onions, radishes, beans prouts are served in individual dishes.

"Each person should help himself to the meat sauce first, placing small portions of the chopped onion, bean sprouts, and radishes upon this and mixing them with the noodles."

Recipe submitted to Mrs. Paul Deats, Jr., by Mrs. Pearl Willis Jones, R.N., and Miss Mollie Townsend, R.N., formerly of China. Mrs. Jones is now at the Nurse Training School, Nyadiri, Southern Rhodesia; Miss Townsend is at the Community Center in Pusan, Korea.

BUREAU OF TOWN AND COUNTRY WORK

Report From Florida Rural Work

For a recent Family Night program, a panel discussion on the life and accomplishments of Thomas Jefferson was held. The worker with the Extension Department of the University of Florida came to show a film and to serve as moderator. Serving on the panel were a successful farmer and a former state representative, a teacher of vocational agriculture in the local school, and a senior at Florida State University. Originally slated to participate was the principal of the local high school who was detained because of illness but expressed the desire to help at any time. As a result of having the agriculture teacher take part, he has shown interest in the church and Sunday school.

The Spiritual Life study class on Georgia Harkness' book, *Toward Understanding the Bible,* outranks any other class held previously by the Fort White Woman's Society of Christian Service. Never before has such enthusiasm been witnessed.

The Christian Workers' School held at the O'Brien Church was the first one conducted just for them. Having a school of their very own made a difference. Not all who attended were church-school teachers; but as each attended the sessions, a better understanding of the church-school program was achieved. They saw the relationship of the church, the home, and the various community organizations as they work together to make a Christian community. At the O'Brien Church, a Lord's Acre project is being carried out to help raise money to redecorate the church. The adults have agreed to back the youth in their program and activities.—Deaconess Addie Mae Jamieson.

IN MEMORIAM

Miss Grace Pepper Smith passed into eternal life June 11, 1953. Since 1919 she had been a missionary to India where she was a most effective worker. Her talents were such that she served with equal ability as the principal of the Lucie Harrison Girls' School in Lahore, Pakistan, and as district missionary in the Lahore District, and during her last term of service, in the Ghaziabad and Meerut Districts of the Delhi Conference. Her home was always open to people far and near. Many will recall her gracious welcome and the warmth of her personality and hospitality whenever they think of her.

Death has curtailed the plans she had hoped to put into operation this term in Ghaziabad. The inspiration of work with her will be sadly missed by her associates, and yet her life will continue in the lives of all who knew and loved her.

INDIA

Golden Jubilee

In Bangalore, India, during the month of September many hours were spent in joyous celebration of the Golden Jubilee of the Baldwin Girls' High School. Miss Urdel Montgomery, now living at Robincroft Rest Home, Pasadena, California, purchased the property and gave herself to the building up of the school during the whole of her missionary life in India. It began as a school for European and Anglo-Indian girls, but now is open for all who wish to study under the Cambridge course, offered through the school. It is one of the few English-speaking schools continuing in India. The principal, Miss Mary Weston, a foremost educator, is beloved by the faculty and students. Miss Nona Cowan, a short-term missionary recently arrived in India, is the only missionary representative on the staff. Good wishes on this anniversary and for the future of the school are expressed by the Methodist women in America.

BUREAU OF URBAN WORK

Fiftieth Anniversary at Wesley House, Memphis, Tennessee

A mother of five Wesley House children recently said: "Wesley House is like a lighthouse in this community." For the folk who live in its section of town—a drab stretch where four out of five buildings are officially listed as substandard—Wesley House is a part of life. Not many other Memphians have ever heard of Wesley House. But a Golden Anniversary cannot be ignored. Wesley House is known as the "Good Neighbor of North Fifth," and appropriate activities were enjoyed during the week of May 17-22, 1953.

Twenty-five kindergarten pupils attend each weekday morning, in addition to thirty-five nursery-school youngsters while their mothers work. Under ancient shade trees in the side yard is a small playground. A carriage house and stable serves as a boys' woodwork shop and a girls' kitchen. Another vacant lot was acquired in 1949 for a very much needed playground.

Wesley House is host to four Scouting groups and to such independents as the Youth Club, Green Flashes, Golden Eagles, Rough Riders, Golden Age Club and Parents' Club. It teaches Christian principles to primary students in the Friendship Circle and to junior students in the Globe Club.

Miss Ethel Decker is the head resident; Miss Edna C. Poole, the group worker; and Miss Leota Kruger, the children's worker. Part-time staff members are Mrs. R. C. Finn, kindergarten teacher, and Charles Brady, boys' worker. —From *The Commercial Appeal,* Memphis.

FOURTH ASSEMBLY
of the
Woman's Society of Christian Service
Date: May 25-28, 1954
Place: Milwaukee, Wisconsin

JAPAN

There have been floods in Japan, ne worst in sixty-two years. A able has come saying that all mis-ionaries in the area are safe though nere is some damage to property. ne of our missionaries living inKu-amoto has described the difficulties f the people living in their neigh-orhood. In the mission house they ere more fortunate than others s the water did not come up be-ond the baseboards, but many ouses were washed away. Many ad only a bare skeleton left and ost of the houses had from six nches to three feet of silt deposit them. A Japanese house has no olid foundation, so the silt was de-osited underneath the floors and ad to be taken out bucket by ucket. Among the greatest losses re the floor mats or *tatami*. They annot be dried out or cleaned and hey are quite expensive. However, he recovery that has been made is mazing. Within a couple of days, any of the little shops were opened or business, and fruit and vege-ables were coming in to the shops almost sufficient supply. Every-ne rallied around and kept their igh spirits. Many of the people, owever, are still crowded into chools and public buildings and it ill take the remainder of the sum-er to have a semblance of pre-ood order.

PHILIPPINES

The first Methodist Farmers' In-itute in South Tarlac-Pampanga istrict was held in the Rural Cen-er at San Fernando, Pampanga, rom June 4-6. "It was the climax f all my efforts and dreams of the ast two years of study and experi-entation," writes our rural mis-ionary worker there. "During the nstitute we attempted to find out he urgent needs felt by the farm-rs and give possible procedures for nprovement in all areas of the armer's life, namely, The Farmer nd His Church; The Farmer, His and and Vocation; The Farmer, His Home and Children; The Farmer, His Community and Na-ion.

"We opened the institute just as the typhoon, Judy, struck. In spite of this storm, sixteen of the twenty official delegates came (farmers all) and about thirty nonofficial (pastors and religious workers). Mr. Florchcio Gopez of the Bureau of Plant Industry directed a full day's program on soil, fertilizers, insect control, poultry and hog raising, cooperative marketing and planning. The question period revealed the fact that we needed a longer institute. One young farmer said, 'I've learned a lot, but I've found that there is a lot more I need to learn!'

"In the follow-up planning, five communities agreed to carry on special projects. A Farmers' Newssheet will be mimeographed in the dialect giving the findings of the institute and more information. A Farmers' Fair will be held after the harvest season."

BUREAU OF SOCIAL WELFARE AND MEDICAL WORK

A new piece of work in Social Welfare is the opening of a second project of Christian service to detainees. This is in the Immigration Station at Terminal Island near Los Angeles, California. The first one has been in existence in San Francisco since 1912. Detainees who had been transferred from San Francisco inquired of the officer in charge why there was not a Christian worker at Terminal Island. After study of the situation, the Woman's Division approved this new project and Miss Edith Curl, a deaconess, will be in charge.

The camouflage which has been on the exterior of Jesse Lee Home in Alaska since World War II is now being replaced by an attractive new color scheme. Mr. and Mrs. Donn Lee, the new superintendent and his wife, with a well-qualified staff, are contributing toward high standards in child care.

In the summer of 1953 an Institute for Board and Staff of Residence Halls was held on the campus of Scarritt College in Nashville, Tennessee. This is the first institute of its kind and proved to be highly successful in setting standards for better group living and administrative procedures in the thirty-one residence halls in the Department of Work in Home Fields and the two that had representatives from the Department of Work in Foreign Fields.

CUBA

"The new Catholic Church here is trying to give us some stiff competition. They are having an eight-day mission directed by a young Spanish priest, who has been in Cuba only a few months, and two 'social nuns,' who do not wear the nun's habit. The priest attacked the Methodist Church in no uncertain terms over a loudspeaker heard all over town, and we were rather upset about it. But by doing that, he made all the Methodists and a goodly number of Catholics so angry that they have vowed to fill the Methodist Church to overflowing next Sunday to demonstrate what they think of our church.

"A number of our own members who had grown indifferent have been jolted into new loyalty to the church. One young man, who used to be very active and faithful but who has been to church only two or three times since I've been here, came to ask me if he might sing in the choir. I told him we'd be glad to have him. Then he said, 'Miss Gaby, I haven't been coming to church. I don't know what got into me but now I'm coming back to my church. I want to sing in the choir and to join the Sunday morning class again, too.' He was at choir practice last night.

"One of the head men in the office of the sugar mill, a talented man whom Miss Cook tried hard to win for Christ, has made the statement that he sympathizes more with the Methodist Church and admires it for its purity. He cannot become a Methodist without

(*Continued on page 38*)

My Circle of Immortals

By S. L. MORGAN, SR.

I HAVE A CIRCLE of immortals that are to me like beacons in the dark. When I lose my way and grope and fear, they set my feet confidently again on the path.

One of them is a beloved relative. On a recent trip, I went an extra hundred miles mainly to ask her a crucial question. I knew she had faced death in a hospital. And from the most dreaded of all maladies—cancer. I asked her, "How did death look—close-up?"

Her reply was like the ring of a golden bell, "Through confident faith in God, I faced it with not a moment's fear, yet knowing that it might come by slow torture!" A friend had sent her a little book, *Living With Cancer.* But with a ring of utter sincerity, my dear one said, "I resent the title! I assure you that, if the worst ever comes, I'll not live *with* cancer; I'll live *above* it!"

On the same trip I found myself in the nation's capital. To me almost pre-eminently, it was the home of the Peter Marshalls. I had but lately read Mrs. Marshall's book, *A Man Called Peter.* I wanted to ask the author a question or two, if possible. She graciously gave me maybe ten minutes. I said, "I love your book. Best of all, it shows that at Peter's death you had a wonderful experience of God." The crucial question I wanted to ask was, "Does that experience linger to assure you that, if *any possible* calamity should overtake you in the future, you'd find yourself equal to it?"

She answered, "One can never be quite sure what the future might do to you, but I feel almost sure. Peter's death had seemed the most terrible thing that could come, but God enabled me to pass through it in triumph. It leaves me rather sure that, *whatever* comes, I'd find resources adequate to meet it." No one could say more. And it is enough. That is what even one great, authentic experience of God will do for us.

Another Eminent Example

In Blue Mountain College, Mississippi, is another of my immortals. Her husband, Carl Townsend, had been a popular and effective pastor in Raleigh, North Carolina. A fall from a pear tree in his yard brought almost instant death. She tells the story.

"If Carl had lived," she writes, "in answer to the prayers of the many who loved him and prayed for him to live, it would have seemed a miracle. To me an even greater miracle was the sudden change that God wrought in me and in my life, making me feel this seeming tragedy was after all a victory, and Carl's funeral a coronation. And so it has continued, now for years, his presence seeming ever with me and influencing all the course of my life."

She exchanged notes with Mrs. Peter Marshall. Their experiences seemed almost identical. Mrs. Marshall, sitting in the hospital room beside her beloved dead, became aware of an unearthly peace and exaltation. A friend entering looked with amazement at what seemed the glory of heaven lighting up her face and even flooding the room. With face radiant, she was able to follow the casket of her husband out of the church, and to whisper a word of cheer to a weeping friend near the aisle.

Sibyl Townsend says, "My experience was strangely like hers. It seems nothing less than a miracle God worked in me, leaving me an abiding confidence that neither life nor death can ever bring any experience too hard for me to pass through with triumph."

Faith in Immortality the Secret

Strikingly similar to the experiences named was that of a couple highly honored in my own community. Their hearts broke when the message came that a beloved daughter had died suddenly of polio, leaving a young doctor husband and two little children. But with smiles and tears the mother said, "That night on our hundred-mile drive something wonderful happened. It came to us overwhelmingly, 'Elizabeth is not dead; she is living and *will still be with us.*'" And with a ring of confident gladness in her voice, she declared, "*And she has been;* her presence as real as that of any of our living children!"

Always in such cases, I think, the peace and victory spring from a vivid belief that the one who has passed away has only crossed the portal into a fuller, richer life, to live and maybe even to be near, to give help when needed.

Unknown and Unsung Immortals

On my recent trip, I also worshiped at the shrines of some unknown and unsung immortals, as wonderful and admirable as the others named. All the best in me warms as I think of one in whose home I spent a night. She is plain, uneducated, long a slave to love and duty. Through many dreary years she has struggled early and late to make a pleasant home for her husband and for a blind sister and for an almost helpless father, now ninety-two, deaf and nearly blind. And without revolt or murmur. Rather, she steadily radiates sunshine and good cheer and courage to those needing it so badly.

Such humble souls I gladly admit into my circle of immortals. They are God's truest heroes and heroines. They uncover to me the quintescence and the ultimate of Christian living. They show me the poverty of my living, and challenge me to heroism on the common level.

Horizons Unlimited

By DORCAS HALL AND MAUDE WHITE HARDIE

UT OF EVERY large gathering there come usually certain words or phrases which have ained special significance. The onference on Missions at Mid-entury at Buck Hill Falls in pril, 1953, dealt largely with *Un-mited Horizons* in the areas of ork and the "mobility" of workers the Board of Missions of The Iethodist Church.

Unlimited horizons: we see in nagination level gold prairies—ay sea—blue and silver sky. We icture new work — new workers. ut generally the unlimited hori-ons of our envisaging are someone se's horizons; our own tend to ntinue within their accustomed mits.

In the sturdy words of St. James, This ought not to be so." Work the line of organizing and pro-oting—of publicity—of reporting -can have its unlimited horizons o: it depends on our own insight nd clarity of vision. Well, then, st how?

Posters for Publicity

Publicity is not a matter of the ommercial world, taken over by e Church: it is an important and orthy part of any ongoing sharing rocess. "How shall they believe him of whom they have not eard?" asked St. Paul pointedly. with the work of the Woman's Society of Christian Service: how are the women of Methodism to know of this matchless opportunity for sharing in a world fellowship of prayer, service, and giving unless they are told—in a way so arresting that it penetrates their heretofore lack of knowledge or indifference?

The poster sent to each Society with its *Record and Report Book* during the summer was designed for this purpose. Is yours on the bulletin board? Is it effectively placed to catch the eye of the women of your church? And what are you doing about some follow-up among the women, to make it more meaningful? You might try this:

1. Look back to the April, 1953, issue of THE METHODIST WOMAN, where the cover was substantially the same as this poster. Read on page 3 the paragraph, "The Cover." Turn to page 21 and refresh your mind as to suggestions for the poster's use.

2. Study the faces of the women: they indicate that membership in the Woman's Society and Guild is a universal fellowship without barriers. Note the intelligence, the winsomeness, pictured here. Should not any Methodist woman feel it a distinction to be numbered among them?

3. Concentrate on the blank figure with its invitation, "Take Your Place." Picture to yourself the women of your church, one by one, who have not yet taken their place in this fellowship. And plan, in whatever is the most effective way in your own local situation, to present this opportunity for an unlimited horizon to the womanhood of your church.

The Society and the Guild

The pins worn by the women on the poster show some as belonging to the Society, some to the Guild. The woman who is to "take her place" may find it in either group according to her personal situation and occupation. October is the Guild's special month, and this might well be the beginning of a still closer relationship between the Guild and the Society in the local church. Our programs, our goals, our depth of dedication, are the same; it is only in our time of meeting and certain lesser emphases, which develop to meet the needs of each group, that we are organizationally separate. Larger horizons may be ours through a process of sharing, wider than we have yet known.

The New Record and Report Books

Yes, even here horizons can be unlimited, without too much tax on the imagination. You will find the way smoothed for you by the rewording, for greater clarity, of certain questions. If each one making a report will read the blank through before starting to answer the questions, she may be impressed with the scope and importance of the facts she is asked to supply. *Because* we are so many, and so big, we need wide horizons to take us all in! So, will you try to keep this long look, and not let the murky clouds of previous objection to reporting close you in?

Reporting can be fun. See if you can find the key to the secret that makes it so: and in the process "lift up your eyes" frequently and see the horizons gradually widening out for you and the nearly 400,000 other officers and secretaries (if our arithmetic is right!), who should be using the *Record and Report Book* as an instrument of progress.

Religion in American Life

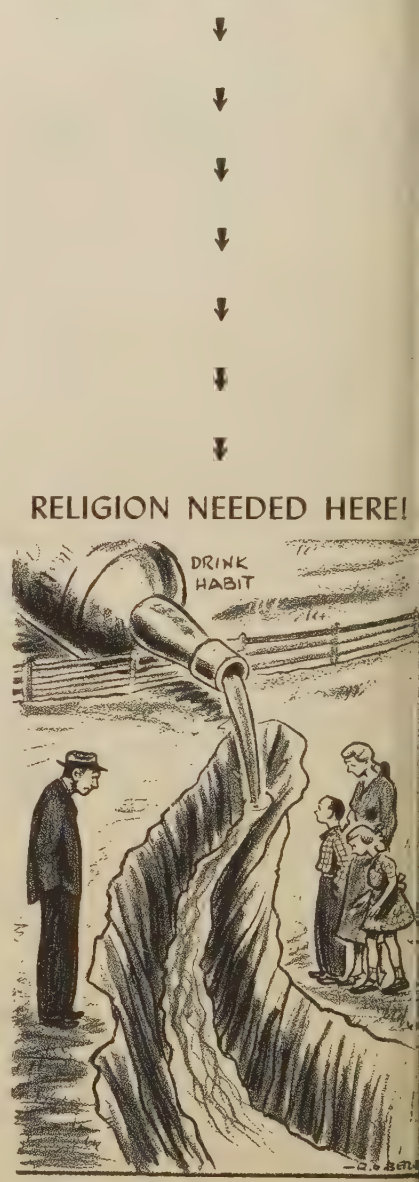
By KARL QUIMBY

THE TIDES are running with us. The important Religion in American Life movement is focusing the attention of people on religion and the institutions of religion. This is perfectly natural for this country, because America was born in the atmosphere of religious faith. Our government, our laws, our code of ethics and of morals, our system of economics, our way of life—all grew out of the basic religious principles. "In God We Trust" was no idle quip to our forefathers. They even inscribed the words on their coins. God had real meaning for them. That is in part what has made this nation great. All will agree that religious faith and religious institutions are absolutely essential to the continuance of our nation as a "nation under God."

But, you ask, are not our religious institutions doing pretty well? Yes, I presume so, but today we live in a time of mass communication, daily newspapers, telephone, radio, and television. Every cause and organization is bidding through these media for the time, energy, and resources of the average person. Religious institutions, being wholly dependent on voluntary contributions, are unable to compete in any comparable way with all the modern means of mass appeal, partially because of the tremendous cost involved.

But now a miracle has happened. Religion in American Life, through cooperation and support from the Advertising Council, is at last able to get the challenge of religion to almost every fireside in the entire nation. The month of November is freed from other appeals in order to give priority to RIAL. Last year the influence of this movement was felt in every state of the Union.

The greatest good is always derived from these movements in direct proportion to the amount of local effort which is put into them. This nation-wide publicity effort should be related to the local church, and, if possible, to a community-wide approach to all the churches to make an attendance appeal to the people who have any remembrance or experience of religion in their backgrounds.



DECEMBER TENTH IS HUMAN RIGHTS DAY

WHEREAS recognition of the inherent dignity and of the . . . inalienable rights f all members of the human fam-y is the foundation of freedom, ıstice and peace in the world . . . he General Assembly (of the nited Nations) proclaims this niversal declaration of human ghts as a common standard of chievement for all peoples and all ations, to the end that every in-ividual and every organ of society . . shall strive . . . to promote re-pect for these rights and freedoms nd by progressive measures . . . secure their universal . . . ob-ervance." In the spirit of these ords from the preamble, the Uni-ersal Declaration of Human ights was adopted December 10, 948. Early in 1949, Dr. Jaime orres Bodet, UNESCO's Secretary eneral, suggested that govern-ents of United Nations member ates set aside "every year, as part f the programme in all schools, the 0th of December . . . for render-ng homage to the principles of free-om and the dignity of man." The rst such observance was Decem-er 10, 1949.

On December 4, 1950, the Gen-al Assembly of the United Na-ons passed a resolution which eads in part as follows: "The eneral Assembly . . . invites *all tates* and *interested organizations* adopt December 10 of each year s Human Rights Day, and observe his day to celebrate the proclama-on of the Universal Declaration f Human Rights . . . to exert in-reasing efforts in this field of hu-an progress."

The President of the United tates issued a proclamation in hich he called upon all citizens to bserve the anniversary in a suit-ble manner every year on Decem-er 10.

WE ARE GOD'S CHILDREN

Bishop Robert E. Jones, a pioneer working for human rights and better race relations, and a leader of great courage in The Methodist Church for more than fifty years, recently reminded us that in *1863* Abraham Lincoln gave to this nation a *charter of freedom* when he issued the proclamation that freed the slaves. Surely by *1963—one hundred years of working for achievement of that freedom*—"this nation under God" will give an account of its stewardship not only within its own borders but "unto all the world." *We have ten years left in this century of work for freedom.* With no time to lose we must achieve in ten years a "*God-sized*" task. Only men and women of faith and Christian commitment can hope to reach the goal. For "*We are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.*"[1] (Hebrews 10:39.)

"*Beloved, we are God's children now;* it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. *And every one who thus hopes in him purifies himself as he is pure.*"[1] (1 John 3: 2-3.)

December 10, 1953, will mark the end of the fifth year of "progress" in human rights. *How can church women make their greatest contribution* toward building the *"foundation of freedom, justice and peace in the world" now* as the *Fifth Annual Observance of Human Rights Day comes and goes?*

Plan for Observance

Many agencies in your community will be planning for this *day*, too. *Work together!* Help to make the observance a community-wide cooperative emphasis with churches, schools, civic clubs, and other like-minded agencies working together. Seek the support of local newspapers, and radio and TV stations. If you do not have a community committee already functioning at this point, why not ask your mayor or city manager to appoint such a committee. (See suggested resources, pages 75-80, in *You Hold the Key to Human Rights*,* price 50 cents.)

Be sure your community planning committee includes representatives from various racial, national, and religious groups in the community as well as a cross section of civic, business, and professional interests.

In addition to the participation of your own church in the community-wide observance, why not suggest special church programs and discussions within your church school classes, Youth Fellowship meetings, Woman's Society, circle, and Guild meetings, with a possible sermon on the Sunday nearest December 10? The Charter of Racial Policies of the Woman's Division, and the General Conference pronouncements of 1952, may provide a good base for discussion.

Secure worship service, "The Things That Belong Unto Peace,"* *free* for postage. *Be sure that your observance of Human Rights Day results in some specific continuing action in church and community.*

Community Action

Can you answer *with facts* such questions as the following about your community? If not, why not ask some leaders of other like-minded groups to work with you in finding out the answers!

[1]From the Revised Standard Version of the Bible. Copyrighted 1946 and 1952.

1. Are the jobs in your community open to any *qualified* person regardless of *race, religion,* or *national* origin? For example: teachers; clerks in stores; office workers; jobs on boards and city committees, elected or appointed; factory workers.

2. Do children of minority racial groups in your community have *full access* to all educational health, and recreational facilities? Are they made to feel a real part of the group? In places where segregation is practiced, *compare the facilities used.*

3. Can Jews, Negroes, or other members of minority groups buy or rent a home which they can afford regardless of the location? Are "restrictive covenants" based on race, religion, or nationality, used by real-estate agencies in your community? Is your public housing project open to members of any racial group?

4. Can Negroes eat in the restaurants or stay in the hotels of your town? Do you have a civil rights law? Do you have a state law or city ordinance related to such matters? (See "States' Laws on Race and Color,"* by Pauli Murray, price, $4.00.)

Why not go to work on the most urgent of these issues! Remember it takes courage, commitment, determination, knowledge of facts, and plenty of work by more than one person to change community practices! (See *You Hold the Key* for help as you work.)

For Example!

Do you have a public housing project in your city or town or community? Is it occupied by more than one racial group? Is there an established policy governing such matters (a state law or local ordinance)? Some states provide that "no person shall, because of race, color, creed, or religion, be subjected to any discrimination or segregation." City ordinances sometimes provide that "there shall be no discrimination or segregation in the selection of tenants, the fixing of rentals, conditions of occupancy, or in the construction, maintenance, and operation of any housing project because of race, color, creed, religion, or national origin." Sometimes cities adopt *resolutions* with similar purpose.

A clearly established policy of *no* segregation or discrimination should be followed by any local housing authority. Such a policy can then be skillfully *interpreted* and *practiced without exception.* An experienced authority in such matters points out that there are *three groups* to be considered when housing integration is contemplated in any community: the community at large, the tenants, and the administrative staff or agency. Keep in mind the following basic principles:

1. Make the racial integration policy known to the community through *natural* means but leave no doubt as to its meaning. Employment of various races on the administrative staff helps. Pictures showing tenant activities or families of various races moving in may be published as part of the news story of community progress in housing. *Take the policy for granted. Don't play it up* OR *"apologize"!* If questions come answer firmly with a factual statement of the policy, quoting when possible state or local laws or ordinances. Usually the community accepts these good practices without question. Even those with questions forget them when the new wears off! Traditions can be changed if people (even a few!) want them changed.

2. Tenants should be informed about such policies in a clear forthright manner with a view to helping those with traditional fears or those who feel strange in the new pattern. This may be true both of white families and Negro families serving as the first "guinea pigs" in *breaking* this pattern in a housing project. Sometimes a meeting with the tenants by a skillful administrator to interpret the policy and enlist their cooperation may be sufficient. Any tenant not willing to cooperate in the policy should be encouraged to seek some other place of residence.

3. "Never try to operate an interracial project with a segregated staff." This principle is self-evident and applies in other areas besides housing!

Helpful resources:

*You Hold the Key.** Price, 50 cents.

The new *"Gresham's Law of Neighborhoods,"* by Charles Abrams, 5 cents.

Effects of Non-White Purchases, by L. M. Laurenti, 5 cents. Both available from The Urban League, 202 Mackay Building, Portland, Oregon.

Understanding Different Cultures and Backgrounds

For more than twenty years an experiment has been in progress, led by Dr. Rachel Davis DuBois, to find ways to *eradicate prejudice and build friendships.* (This experiment has now been incorporated as the *Workshop for Cultural Democracy,* 204 East 18th Street, New York, N. Y.) Group workers, psychologists, anthropologists, and educators alike commend the method. How does it work?

(a) *The neighborhood home festival might be used in relation to a United Nations celebration.*

"The neighborhood home festival is a method of bringing people of different backgrounds together and, under the guidance of a skilled leader, holding group conversations on themes of universal interest. A standard theme, based on the knowledge that most adults love to talk about their youth, is childhood recollections — memories of school days, holidays, favorite foods, songs, dances, and games. Invariably such group conversations transform these memories into entertainment. This in turn develops friendliness. An appreciation of others follows when their cherished traditions are explained and when hopes and feelings are re-

vealed that are common to everyone.

A Typical Home Festival

"It was an explosive idea all right. . . . The turnout surprised everyone. On the festival night every invited guest showed up. Present was a potpourri of races, nationalities, and religions — a group of fifty people as unlike apparently in interests, tastes, and temperaments as the four corners of the earth could produce. As the last of the guests were arriving, they found everybody seated in a circle and a name-chain game in progress. In this, one person would mention his name; his neighbor would repeat that name and add his own; the next one would have three names to say, and so on. In due course everyone knew everyone else's name. At last, with all present, the game of the evening began—that of matching memories. The leader started this by going around the circle asking all present to tell exactly where they had been in the world when they were ten years old. Each spoke in turn. Almost everyone had come from a different place, and, as the names of towns and countries multiplied, those that had not yet spoken displayed a lively eagerness in adding new names to the list. . . .

"Since the fall season was on, childhood memories of fall festivals became the conversation theme. . . . A Chinese woman told of a moon festival celebrated in China. . . . Next to speak was a Jewish couple who told how much fun it always had been to build the 'sukkah' or Booth of Boughs as part of their Succoth festival. This, they explained, commemorated the wanderings of the Old Testament tribes in the wilderness, when a new shelter was built every night. A young woman told of an old Czech legend of people saved from starvation by the miraculous appearance of mushrooms. The Czechs still have a special day and ceremony, she said, when mushrooms, now called 'Jesus bread,' are dried for future eating. A man from Holland described the Dutch way of celebrating Thanksgiving with a special dish called 'hutsput.' And one woman who had spent her youth in Vermont described the lavish Thanksgiving Day spreads of old New England. One after another the tales poured forth, and one after another the guests loosened up and joined in the laughter, repartee, and fun. Demonstrations of traditional games, songs, and dances added to the gaity. And group singing of folk melodies brought the conversation to a moving close."

(b) *The* parranda *might be used as a part of the study on Spanish-speaking Americans:*

"*Parrandas,* down in Puerto Rico, are progressive parties—the kind where several families hold open house, and their guests travel around in groups from one to another. *Parrandas,* as adapted by the Workshop for Cultural Democracy, are the same thing with an intercultural slant. In Workshop-run *parrandas,* children leave their classrooms to visit the homes of families of varied cultural backgrounds. In each home they sample the food, sing songs, engage in games and dances, and learn about the customs of their host. In each home, too, they discuss the topic, 'How American families of various backgrounds work, play, love, and worship together.' When back in school, the children talk over their experiences and write about them in compositions. They also hold special intercultural assemblies. Wherever tried, *parrandas* have become the most popular of all school functions. Children react instantaneously to their democratizing appeal. Minority groups become welcome in the community. And prejudices melt away."

For Maintenance of American Freedom

A Committee for the Maintenance of American Freedom was recommended by the General Board of the National Council of Churches in March, 1953. This committee's function is "to watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought through communist infiltration, or wrong methods of meeting that infiltration." This committee can function effectively in the final analysis only as *"we, the peoples"* shoulder this same responsibility. *In practical ways where can we begin?*

1. Know the facts about United Nations and answer the attacks which, if allowed to succeed, will undermine all possibility of building a free world for generations to come. As a starter in combating this false propaganda secure the packet, *Spread the Good News About the U.N.* Price, 75 cents, American Association for the United Nations, 345 E. 46th Street, New York 17, N. Y.

2. Know the facts about the *purpose* and *status* of the "Covenants on Human Rights," that have been considered by the U.N. Commission on Human Rights. The Department of State publication No. 4669 (price, 10 cents, from Superintendent of Documents, United States Government Printing Office, Washington, D. C.) entitled, "Progress Toward Completion of Human Rights Covenants," gives some background facts. The process of translating the standards of the Universal Declaration into a body of law, which can be adopted by the member nations and enforced within the framework of their own legal processes, is a difficult task for the Commission and the United Nations. If we keep this ideal befor us, history will record these years of achieving this goal as the most important to date in the advancement of human freedom.

3. Get acquainted with the programs of the United Nations and its agencies that are at work to help the peoples of the world realize their *"right"* to adequate *food, health, education,* and the *freedoms* they seek. Secure *A Christian's Primer of the United Nations** (revised No. 1952, price 25 cents, and *The World In Your*

*Hands,** price 35 cents. Both youth and adults will profit greatly by the use of the pamphlet by Annabel Williams-Ellis, entitled *Puzzle of Food and People,* price 60 cents. This new geography reader has sixty-four pages of text and twenty-seven photographs. Order from UNESCO Liaison Office, United Nations Building, New York, N. Y.

4. Know what is happening in some places to our schools, when certain groups attempt to censor texts and library books and direct the "thinking and teaching" of the teachers. This whole matter relates methods used by certain congressional leaders and committees to label individuals or groups providing no adequate means for answering the attacks until the damage has been done. Facts about the attacks on schools can be secured from The National Education Association, 1201 16th Street, N. W., Washington, D. C. The story of *one* attack that was answered may be secured by writing *Methodist Information,* 150 Fifth Avenue, New York 11, N. Y., and requesting a copy of Bishop Oxnam's answer to the attacks of the House Committee on Un-American Activities.

The Charter of Racial Policies

Does your local Society or Guild have a copy of the "Charter of Racial Policies" adopted and recommended by the Woman's Division of Christian Service in January, 1952? If not, you may order it in beautiful poster size in color.* Price, 20 cents. *Know* what it recommends and measure your own practices in your local organization and church by the principles found in the charter. A *part of the creed* of this charter reads as follows:

"We believe that the Woman's Division as an agency of The Methodist Church must build in every area it may touch a fellowship and social order without racial barriers.

"We believe that progress may be advanced by declaring emphatically those policies on which the Woman's Division is determined to move in order to come nearer the ideal."

Some of the policies thus recommended can become real only as *local women* across the nation *practice* them. The following policies recommended in the charter depend in large measure upon the *climate* created by local women.

"2. The *institutions and projects* of the Division are instruments by which we may translate the Christian ideals and attitudes of this charter into action.

"a. We will employ all missionaries and deaconesscs and other workers, *regardless of racial or national* background, on the basis of qualifications. . . .

"b. The *facilities and opportunities* offered by our projects and institutions *shall be open to all people* without discrimination because of racial or national background.

"c. Where law prohibits or custom prevents the immediate achievement of these objectives, *workers and local boards are charged with the responsibility of creating a public opinion* which may result in changing such laws and customs. . . .

"7. Workshops, seminars, and institutes should be set up on a geographical basis with full opportunity for initial participation *by all racial groups.* . . .

"8. Local Societies and Guilds should give increased emphasis to the working together of *all racial groups in study and action* that affect the life of the church and community. . . .

"10. The Woman's Division has consistently observed its established policy for holding its meetings in places where all racial groups can have *access to all facilities without discrimination* in any form. *To further extend this policy* Jurisdiction and Conference Societies are urged to work for its implementation as a basic step toward building a Christian fellowship *within the organization* and toward *an impact on the community as a whole.*"

Acquaint your Society and Guild and *your local church* with the *progress that is being made in your community* toward the *recognition of all people as persons,* who must move freely and share in *all* the community facilities and cultural opportunities without discrimination. *How do these facts apply in your community?*

"A Charter of Racial Policies" states with great clarity, *"We believe that opportunities for fellowship and service, for personal growth, and for freedom in every aspect of life are inherent rights of every individual."*

As Christians Can We Work for Less?

*Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Mrs. A. G. Clifton, vice-president, West Oklahoma Conference; Mrs. B. F. Scott, general chairman for Central Jurisdiction Meeting; Mrs. W. E. Andrews, secretary of Christian Social Relations and Local Church Activities, Oklahoma City District. **See story on page 27.**

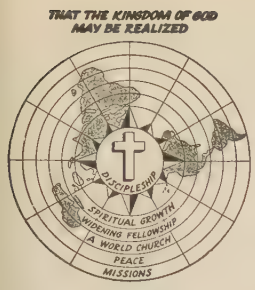


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

QUADRENNIAL GOALS

That the Kingdom of God May Be Realized

By DELLA ADAMS LEITNER

With zeal and earnestness and love
Our women make their aim,
Six goals in this quadrennium
To work for "In His Name."

1. First we will seek to grow in grace
As Christians, and to prove
By worship, work, and gifts and prayer
The witness of our love.

2. And we will seek to bring to Christ
Those who are not yet won,
By interest, kindness, fellowship,
And leave no task undone.

3. We will unite with all who claim
Christ's followers to be,
And by cooperation share
In world-wide ministry.

4. Through justice, understanding, love,
Our aim will never cease
For human rights and liberty
Till nations live in peace.

5. This goal—to carry to all lands
God's message to redeem—
Has for each one of us a part,
Our missionary dream.

6. The cost of Christ's discipleship
Is willing hearts and hands
In consecration, service, time
And gifts each goal demands.

Our great Woman's Society
of Christian Service prays
God's Kingdom may be realized
Till all shall walk His ways.

And so we ask His help, to make
These goals a triumph, "For His Sake."

WE PRESS TOWARD THE MARK

In the Calendar of Activities for secretaries of Promotion, found on page 8 of the April, 1953, issue of THE METHODIST WOMAN, the suggestion is made for September: *Check Advance of First Quarter on Goal Chart.* Having done this, and with three months of the second year of the quadrennium already behind us, we may find it helpful to look at our Goals through new eyes, remembering too that these Goals are really new to women who have recently joined the Society.

In presenting the Goals you may like to use the foregoing poem, written by a Woman's Society member in Idaho. As you see, the various verses relate to the various Goals, and you may like to make some simple visualization to accompany the reading.

ECHOES OF JESUS' MINISTRY

By MRS. FREDERICK C. ALLEN

The following skit is an adaptation from the longer form in which it was originally used at the meeting of the Woman's Society of Christian Service of the New England Southern Conference. Its use may well help to foster our spiritual growth.

Solo: "I Walked Today Where Jesus Walked."

(*Martha is busy dusting and straightening the room. A knock sounds at the door. Martha goes, and admits Sarah.*)

MARTHA: Good day, Sarah. I have been busy with house cleaning; such beautiful weather for airing rugs. What have you been doing lately? I haven't seen you for several days.

SARAH: I, too, have been busy. Sometimes when I am perplexed, I long to talk with some of my friends—especially people like you and Mary, who knew Jesus. You have told me so much about Him. How I would have loved to know Him, too!

MARTHA: Yes, Mary and I often talk of the won-

derful privilege we had, entertaining Jesus right in our home. He often came for a visit, and we had many inspiring talks with Him. (*Enter* Mary.)

MARY: O Sarah, it is good to see you. I hear that your little Peter has been ill. Is he better now?

SARAH: Yes, thank you, Mary, he is much better. He can run around and play again. Such a worried time I went through, night after night watching his little body wracked with fever. But I remembered Jesus' words and He seemed to speak to me—

VOICE (*off stage*): "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."[1] (John 14:27)

MARY: That is just what He would have said if He had been here. We can believe He really is here in spirit. I can often feel His presence. How fond He was of little children! Remember how He said—

VOICE (*off stage*): "Let the little children come to me, and do not hinder them; for to such belongs the kingdom of heaven."[1] (Matt. 19:14)

SARAH: I'm sure He would love my little Peter. I hope he will grow up to be a great preacher. You know we named him after Peter, the big fisherman. His fame as a preacher has spread far and wide.

MARTHA: I'm sure it must please Jesus to know that His followers are proclaiming the Good News. We women can do great things, too. Remember Jesus' words?

VOICE (*off stage*): "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."[1] (Matt. 5:14-16)

MARY: Surely we can show our light to others. Sometimes I wish we could have done more for Jesus when He was with us. But it is a comfort to know that we can still serve in His Name by helping other people. Do you recall His very words?

VOICE (*off stage*): "Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'" (Matt. 25:34-36, 40)

MARTHA: I often have wondered how our Master managed traveling from place to place with His disciples, never being concerned about where they would sleep, what they would have to eat, or whether they would have enough money to buy the bare necessities of life. Often they must have been without shelter, cold and hungry.

MARY: O Martha, you know Jesus used to say you worried too much about these matters. I can hear His very words as He told us not to be anxious.

VOICE (*off stage*): "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birls of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? . . . And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these."[1] (Matt. 6:25, 26, 28, 29)

MARTHA: You are right, Mary. I can see, after all these years since Jesus left us, that His words were true. I wish everyone would remember also His message to us about our money and possessions.

VOICE (*off stage*): "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."[1] (Matt. 6:19-21)

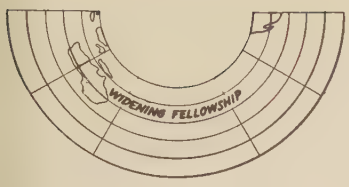
MARY: The more I meditate on Jesus' words and the more I think of the unselfish way He lived when He was here among us, the more I realize His life was one of constant giving of Himself to others, without thinking of Himself at all.

MARTHA: Yes, indeed. He taught us a very different way of life from what most of us have known. Even our rabbis have made us feel that obeying the laws to the very letter, and offering our tithes and prayers to God, were all we had to do. But to love our neighbors as ourselves and do for others as Jesus did, we must also suffer as He did.

VOICE (*off stage*): "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life?"[1] (Matt. 16: 24-26)

MARTHA: You know, I think more and more people are obeying Jesus' command to take up their cross and follow Him. Just think of our young friend Stephen who was stoned to death. What a terrible sacrifice he made—and yet that very sacrifice made such an impression on Saul of Tarsus that he become a follower of the Jesus Way. And so Saul became Paul, our great leader and bearer of the Good News to other countries.

MARY: Indeed people are obeying our Master's command. Do you suppose that sometime everyone, no matter where he lives, whether Jew or Gen-



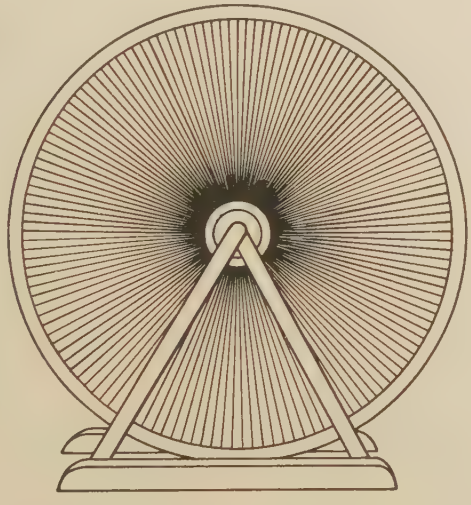
tile, will be able to hear the beautiful story of Jesus? It was His most earnest wish. I can hear Him saying—

VOICE (*off stage*): "Go into all the world and preach the gospel to the whole creation."[1] (Mark 16:15); "And lo, I am with you always, to the close of the age."[1] (Matt. 28:20)

Our spiritual growth leads inevitably to a WIDENING FELLOWSHIP. Among the groups and individuals to whom a widening fellowship offers a new outlook are the older and shut-in women, sometimes designated as Golden Link members.

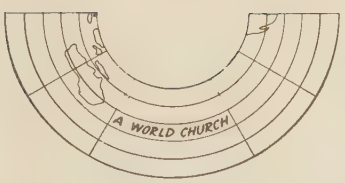
Thinking of these, both men and women, the Irvington Society of the Indianapolis District of Indiana Conference held a Sweetheart Tea to honor the older people of the church. Special invitations were sent and transportation for each was provided. The secretary of Promotion comments, "It was really wonderful. They enjoyed it so much, and from this has grown the plan to have such gatherings regularly."

A WHEEL MEANS PROGRESS



Thinking of a wheel and its significance for forward motion and for supporting weight, Mrs. A. Crim of the First Methodist Church of Henderson, Texas, prepared a wheel over six feet high containing 360 spokes—one for each woman member of the First Church. Around the rim is inscribed the quadrennial theme, "That the Kingdom of God May Be Realized." The name of each member of the Woman's Society of Christian Service is on an individual plaque on a separate spoke. It is the aim of the Society to have every spoke filled, indicating a One Hundred Per Cent Society.

[1] The Revised Standard Version of the Bible. Used by permission of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.



No one of our Goals is closer to where and how we live, than this one. One of this year's approved studies, using the book by Charles W. Ranson, *That the World May Know,* deals with the theme of the World Church. At the Conference on Missions in April, 1953, at Buck Hill Falls, Pennsylvania, presentations by Dr. Ranson and others were given which are steadily moving in their outreach to the societies in local churches everywhere.

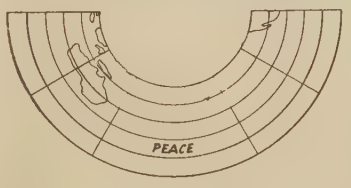
"The Christian church," says Dr. Ranson, "is a community of those who are 'sent' into the world by Jesus Christ, that the world may know Him whom God has sent and in that knowledge find its true life." (*That the World May Know,* page 45) . . . Says Dr. Ranson, "There are not many churches. There is only one church. Unity is not something to be created or achieved; it is something to be expressed. . . . Christ is not divided."

That we may know more about this, there is a wealth of literature available. The World Council of Churches office, 156 Fifth Avenue, New York 10, N. Y., has an Ecumenical Bibliography available for 15 cents, and an Ecumenical Bookshelf (free leaflet) giving a list of publications. The leaflet, "Making the World Church a Part of Family Life," is excellent, giving comprehensive facts of basic importance in language which is easily understandable for all of us. This sells for 5 cents at Literature Headquarters, and is put out by our Woman's Division.

Articles are frequently in our church publications, and we need only to be alert to make note of them.

Yet knowledge, however wide, is not enough. It must be accompanied by action. The churches constituting the World Council of Churches put a clear charge to every Christian—"Our coming together to form a World Council will be in vain unless Christians, and Christian congregations everywhere, commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors." ("Unto Him . . . Glory in the Church," World Council of Churches, 156 Fifth Avenue, New York 10, New York.)

SUCH THINGS BRING PEACE



The Oklahoma City District of West Oklahoma Conference, South Central Jurisdiction, found real joy in helping the Quayle Methodist Church Woman's Society of Christian Service, when they entertained the annual meeting of the Central Jurisdiction in June, 1953. Quayle Church

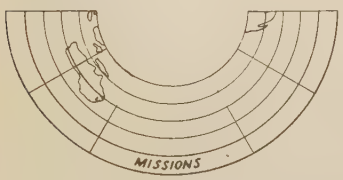
was faced with an undertaking too great for them to meet alone, in entertaining a meeting of national scope, and turned to their neighbors for help which was happily given.

At the district meeting, mimeographed sheets were distributed stating the need, and from this one appeal the Oklahoma City District received 495 cans of various foods—some of them gallon cans, nearly $600.00 in money, and the assurance of the willingness of the women to help prepare and serve the meals during the four days' session, wash dishes, or do whatever was needed to help.

Evening sessions of the Central Jurisdiction meeting were held in the First Methodist Church of Oklahoma City, and the full choir of First Methodist Church was present to sing.

When the meeting ended, the Woman's Society of Quayle Church, instead of being in debt for the expenses of the meeting as they had feared when they first faced their big task, found themselves with money in the treasury and all bills paid. In writing about the entire experience, one of the Oklahoma City District women commented, "Everything about it from beginning to end was, and is, perfect."

As an aftermath of the meeting, the balance remaining from the $600.00 will be used in further interracial work; and ten women from the South Central Jurisdiction attended the Conference School of Missions of the Central Jurisdiction.



The Rio Grande Conference is always an inspiration to visit or to hear about. (Among other achievements, their entire conference has been 100 per cent in reporting, three quarters out of four, this year!) This conference is largely Spanish-speaking, and the translating of Woman's Society materials from English into Spanish has been an effective means of strengthening their already great loyalty to The Methodist Church and the Woman's Society. The wide scope of their loyalty to the program of the Woman's Division is reflected in this news item from Mrs. Náñez, conference secretary of Literature and Publications:

The Woman's Society of Christian Service of the Rio Grande Conference held its annual meeting at Valley Institute, Pharr, Texas, in April, with 189 delegates and visitors attending.

One of the outstanding features was a banquet honoring Mrs. Elida G. Falcón who has translated the program book into Spanish for the past ten years. Mrs. Falcón is now 74 years old. Because she is a product of Holding Institute, a beautiful projector was presented to the school in her honor. Mr. Anton Deschner, the superintendent of the school, gave a talk on "The Kingdom of God May Be Realized Through Christian Education."

The meeting was given almost entirely to training in organization and work of the local Society. Marked progress was noted in every phase of the work, but especially in the number of Life Memberships given throughout the year. Ten Life Memberships were presented by different Societies and three more were presented at the conference meeting.

A new project for the year will be to publish a small quarterly paper where the conference secretaries will publish in Spanish, in condensed form, any materials received from the Woman's Division along their lines of work.

Darius Leander Swann, author of "The Answers—a Piece for a Verse Choir," concludes with the following lines which help us to see our commitment to Discipleship through fresh eyes.

". . . And the meanness of the scene faded away,
And a host of saints and martyrs and seekers
Of many generations and many places
With angels proclaimed in triumphant chorus:
'In Christ is community,
And in Him is our freedom;
In Christ is our fellowship;
In Him all are equal;
Christ is love;
Christ is our peace;
Christ is the truth,
And Christ is the bread!' "

("The Answers," by Darius Leander Swann, The Board of Foreign Missions of the Presbyterian Church in the U. S. A., 1953)

World Community Day

Date: November 6, 1953
Theme: Building Lasting Peace
Cooperate in the service in your own community.
Give all possible publicity to the date of this service.
Watch for more detailed information in the November issue of The Methodist Woman.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

Cover Girl

LOOKING UP at the Guild emblem on our cover this month is Miss Rebecca Johnson of New York City. She is a native of Texas, attended Baylor University, Waco, Texas, and also studied at Draughan's Business College in Dallas. She came to New York to seek work and to do further study, found a job that she loves with the New York Blue Cross Plan, and is now assistant department head in the co-ordinating department, which investigates and handles the adjustment and correspondence pertaining to special cases involving requests for benefits. She is an active member of Christ Church and the Wesleyan Service Guild, having served for the past year as vice-president of her local unit. She is petite, brunet, very attractive, both in appearance and personality. Now that we have met Rebecca, let us ask her some questions.[1]

How did you become interested in the Guild?

"After I became a member of Christ Church, I was eager to serve the church in the best possible way, and at the same time enjoy the fellowship of other young businesswomen with interests similar to mine. I visited the Guild and found just what I wanted in the way of friendship and opportunity for service."

How has the Guild helped you in your life and work?

"In my personal life, the Guild has given me more of an interest in the activities of the church through participation in the many Guild projects, and a greater sense of responsibility toward the other peoples of the world through the study of missions. In striving to attain the Guild goals, I know that my work has benefited and the inspiration derived from association with other Guild members has been of immeasurable help to me."

How has your vocation helped you to a deeper understanding of the ways in which you can serve as a Guild member?

"The responsibility which my vocation requires has enabled me to accept the responsibilities of the offices and committees on which I have served during my membership in the Guild."

[1] Answers as given by Rebecca Johnson on the "Guild Woman of the Month" questionnaire.

GUILD MONTH

October is Guild month. Every month is Guild month to be sure, but let's do more about it in October. It is a good time to make an added drive for members. Urge all members to bring guests to the October meeting and have some interesting way of introducing them. It is also a good time to give publicity to the Guild, not only by way of trying to get new members, but just by letting people know what the Guild is and what it is doing. Let's put the Guild on everybody's map. Write an interesting article on the Guild, and have it published in your local newspaper. Get some time on your local radio station to tell the story of the Guild. For information use the article, "Do You Know," page three of last October's issue of THE METHODIST WOMAN, and the article on the Wesleyan Service Guild, page three, in the *Guild Handbook*. Include some human interest stories about how the Guild actually works in the lives of its members, and the things it does through its program of Spiritual Life Cultivation, Missionary Education and Service, Christian Social Relations and Local Church Activities, and Stewardship of Giving. Perhaps you will do it in the form of a skit, or a question-and-answer type of program. Ask your pastor to give the Guild extra publicity in the church bulletin the week preceding the October meeting, or from the pulpit if he makes announcements of meetings. If you are not having a joint meeting of the Woman's Society of Christian Service and Wesleyan Service Guild this month (which, of course, is a good time to have it), ask if you may give a brief statement on the work of the Guild and its relationship to the Woman's Society of Christian Service at the October meeting of the Woman's Society.

PROGRAM SUGGESTIONS

Submitted by Mildred E. Morris, *New Jersey Conference*

Program Book, "Scientific Knowledge—A Stewardship," page 29

QUIET MUSIC: "We Gather Together to Ask the Lord's Blessing" (*The Methodist Hymnal*, No. 20).

CALL TO WORSHIP: Psalms 100.

HYMN: "All Creatures of Our God and King (*The Methodist Hymnal*, No. 65).

SCRIPTURE: Mark 6:31-42.

PRAYER OF THANKSGIVING: For the bounteous goodness of God; for the United Nations and its various organs through which we have the opportunity to share and serve.

INTRODUCTORY STATEMENT BY LEADER: The principles inherent in the Charter of the United Nations

are such that we need to remind ourselves of them from time to time. (Read the Preamble to the Charter of the United Nations.)

LEADER: Give talk on "The World Food Situation Still Critical," and "The FAO Designed to Meet the Problem," pages 30-31 in the Program Book.

SHOW FILMSTRIP: "Let There Be Bread" (captioned black and white), describing work of FAO around the world. (Sale, $3.00, McGraw-Hill, 330 W. 42nd Street, New York City.)

NOTE: Inasmuch as a United Nations program should be of interest to both men and women, we suggest that the men be invited; also extend an invitation to secular service clubs, especially those primarily interested in citizenship.

ATMOSPHERE: Exhibits of various countries—with women in national dress in charge of exhibits. Maps and literature on U.N. may be used.

REFRESHMENTS: Include some international delicacy. Little U.N. flags may be pasted in corners of the paper napkins. The flags, in a sheet to be cut out, are obtainable from U.N.

Latin America Calls

Miss Elizabeth Beale first heard the Latin America call at a Guild meeting where Miss Elizabeth M. Lee, executive secretary of Woman's Division work in Latin America, was the speaker. As Miss Lee told of the great need for a public health nurse in Cuba, Elizabeth Beale began to wonder if she were the one who should go. She was already well established in her career as a supervisor in the Visiting Nurse Service of New York. Should she give this up and begin again? At the close of the meeting she talked with Miss Lee, who further encouraged her and directed her to the office of Missionary Personnel, where she received all the information necessary to help her prepare for the mission field. She was commissioned a missionary in June, 1949, and sailed for Cuba in October to become the public health nurse at Escuela Agricola Industrial, at Preston in rural Cuba.

From Miss Beale's letters, we easily can tell that she is thrilled with her work, and that she feels she is having an excellent opportunity to use all of her training and talents as she serves God through service to her fellow men. Here are excerpts from a recent letter:

"I feel that my biggest job is the project in Caimana—in fact, I am the missionary to Caimana. We began last year when the second-year students started to work out there in connection with their basic social studies. There are quantities of children—we don't have a complete census—and they were so eager for a school. Since that was impossible, the students took them in groups and began to teach them to read. Carlota had the littlest ones, really kindergarten or even nursery age, so she told them stories and taught them songs on that level. One day I listened while she did a beautiful job on the general subject of cleanliness. Afterward I told her how well she had done, but remarked on how dirty they still were. 'O Miss Beale,' she said, 'you should have seen them the first time. They are much cleaner now.' One of the other girls gathered together a group of mothers who had children of less than a year old, and we taught them something about caring for and feeding their babies. This year you can see the difference in the babies whose mothers came and followed the instructions.

"In the fall I spotted four of the mothers who evidently were pregnant and told them about my training in midwifery and offered to help them. I also explained that they would be helping me, too, because I had a group of the older girls to whom I had taught prenatal care, and it would be a valuable experience for them and a help to me if I might bring them with me, one at a time. Since then we have delivered two babies.

"Now the girls in the second class are studying baby care, and for this each one has a baby of less than a year old as her special study. Also, she tries to teach the mother what she learns in class. Since the babies range in age from one month to nine, there is a wonderful opportunity to study how they grow and develop. Next term when the girls go on with 'The Child From One to Six, most of them can continue with the same families.

"Two of our upperclass students are seriously interested in nursing as a career."

Latin America needs the Guild —its prayers and its financial support for the work of the Woman's Division of Christian Service in those countries.

LATIN AMERICA NEEDS

. . . dietitian majors in Mexico and South America.

. . . teachers—English, commercial, home economics, social service, history, music, Bible.

. . . rural workers with training in fields such as religious education, home demonstration, visual aids, social service.

May it not be possible that Latin America needs you, too? For further information write to:

Miss Marguerite Twinem
150 Fifth Avenue
New York 11, New York.

Miss Elizabeth Beale

Dedication Service

By MISS PETE HILL *of Sanford, North Carolina*

(*The only person in costume is the* OLD MAN, *who wears a robe and carries a shepherd's crook.*)

OLD MAN: 1953—almost 2,000 years that the people of the earth have had the word of Christ. Has the Kingdom of God come on earth? Not yet . . . not yet. . . . Will it ever come? When will the people beat their swords into plow shafts and their spears into pruning hooks? Before Christ died he gave us the great command, "Go into all the world and preach the gospel to the whole creation."[1] Why have they not gone? Why are there so many people who have never known His saving grace?

FIRST GUILD MEMBER: Patience, Ancient One, there are those who care. My own Wesleyan Service Guild for employed women is striving toward bringing about the realization of the Kingdom of God.

OLD MAN: Employed women—that should be good. You are in the business world. You should stand out as an example of the Christian life. As Paul said in his letter to the Corinthians, "You show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts."[1]

FIRST GUILD MEMBER: It is not always easy for the Christian to be the example that she should be. There are temptations on every side. Paul must have had us in mind when he wrote: "But if any one has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to you all. For such a one this punishment by the majority is enough; so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him. For this is why I wrote, that I might test you and know whether you are obedient in everything. Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, to keep Satan from gaining the advantage over us; for we are not ignorant of his designs."[1]

OLD MAN: That is good, my child—very good, but it is not enough. Know you not that faith without works is dead? You remember how Christ looked at Peter, his beloved disciple, who had forsaken all to follow him, and questioned, "Do you love me?"[1] And Peter was quick to answer fervently, "Yes, Lord; you know that I love you."[1] But that was not all. Then Christ said, "Feed my sheep."[1] It was so important that three times he asked, "Do you love me?"[1] And three times he commanded that his lambs—his sheep be fed. How many of God's children hunger in this world of plenty—hunger for things of the spirit as well as for food?

SECOND GUILD MEMBER: Some things have not changed so much in the last 2,000 years, and we are ashamed of it. Still the fields are white unto the harvest, and the laborers are few. But we are trying—trying so desperately. The Guild has missionary work which we support. Through it we try to reach those who need to be fed. We know that we are called to be disciples where we are, but with our money, our gifts, and our prayers we can go out with our missionaries. In that way we answer God's command to go into all the world.

OLD MAN: So you are supporting missionaries for the needy, both home and abroad. World Brotherhood . . . that is what the Master had in mind when he said, "Greater love has no man than this, that a man lay down his life for his friends."[1] Do you recall the lines, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?"[1] What of all these church members — neurotics, these frustrated people—are these they who are led by the Spirit?

THIRD GUILD MEMBER: These are the children of God, for we all are God's children, but some do not seem to be led by the Spirit. But we have not overlooked these people. Because we know that the wrong use of leisure time is so dangerous, we advocate recreation which re-creates. Our members who are busy all the time volunteer for community drives, community center work, and local work of all kinds. We feel that when we use our leisure for others and forget ourselves, we are happier, healthier people. Nor have we forgotten the words, "Study to show thyself approved before God." Our members study the issues of the local, state, national, and world affairs, so that we may prove worthy of the responsibilities of citizenship.

OLD MAN: Oh, the world is not lost. Only my faith was weak for a moment. As long as there are Christian women united to uphold these Christian principles, all is not lost. Sin will not conquer and some day the Kingdom of God will be realized on earth.

(OLD MAN *leaves the platform.*)

FIRST GUILD MEMBER: You know it is a great responsibility that we as Guild members have. The Guild stands for all those things and I was filled with pride when I could tell the old man all about them in order to restore his faith, but I felt rather guilty, too. Sometimes I do not do my part. Let us stop and have a silent prayer right now and rededicate ourselves.

SECOND GUILD MEMBER: Yes, let us all rededicate ourselves to God's work. Will you join us at the altar, as you are directed, and after you have had your prayer of dedication will you light a candle and return to your seat with the lighted candle as an evidence of your rededicated life?

THIRD GUILD MEMBER: When all the candles are lighted, let us give voice to our renewed faith by singing, "Are Ye Able." Will you come now?

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[1] From the Revised Standard Version of the Bible. Copyrighted 1946 and 1952.

Suggestions for Teaching

JEREMIAH

By MARY CLARK TIPPS[1]

JEREMIAH is the spiritual life study for this year; and it can be truly that, with right preparation and planning.

Following are the text, guide, and some of the supplementary materials for the course (see *Catalogue, Woman's Division of Christian Service* for additional materials).

1. The Book of Jeremiah.
2. The textbook, *The Prophet Jeremiah*, by Harold C. Case. Read in advance of the class sessions.
3. *A Guide to A Study of Jeremiah*, by Leila Bagley Rumble. (For leaders, and copies for special assignments.)
4. *The Book of Jeremiah*, by Julius A. Bewer (Volumes I and II), Harper's Annotated Bible Series.
5. *Jeremiah, The Man, The Book, The Prophet*, by George Adam Smith. (For beautiful descriptions.)
6. An accepted commentary, atlas, and maps.
7. Crossword Puzzle. (See THE METHODIST WOMAN, July-August.)

Concerning this study the most important thing is to get to know the man, Jeremiah, and through him to know God better.

Since the *Guide* gives an excellent plan for the study if six sessions are to be held, this present article will seek to present a four-session plan (one-and-one-half-hour periods, with ten minutes extra allowed for informal exercise between halves), and using the material suggested in the *Guide*.

Each of the four sessions should give an unforgettable portrait of Jeremiah and should take the name from the portrait. The worship services will be integral—interpret each session.

Session I: JEREMIAH, THE MAN. (Basis: Text, Chapters II and III with scriptural references and related material from the *Guide*.) The worship service will introduce Jeremiah at the instant of his *Almond Rod Vision* (Jeremiah 1: 11, 12). We meet him here in his freshness and wholeness. The *interest center* should be a spray of flowering plant resembling the almond twig, or a stem bearing fresh-appearing artificial blooms, or a well-done sketch with colored chalk of a blossoming almond twig on a sky-blue background. The symbol should be explained to mean God's wakefulness and His speedily-to-be-accomplished will. The symbol's relation of Jeremiah himself should be pointed out—his was a fresh voice coming out of a winter of sin and legalism, a voice from one who was sensitive and poetic, aware of things about him! Use the hymn, "This Is My Father's World," emphasizing the words. For the meditation, develop the thought of God speaking to people through familiar things which they observe and love, based on the text beginning with the line, "The first experience Jeremiah had . . .," page 27, and extending to the middle of page 28; and the *Guide*, beginning with the *Zona Gale quotation*, page 42, and ending with the *Scottish moor story*. Close with a prayer for increased appreciative awareness.

The leader then takes up the contrasting vision (1:13) and recalls the influences which have brought to Jeremiah such a range of images—giving the high points in the dramatic history of the Hebrew people. The class will give Chapter II, the assignments having been made before the opening session. Set a high standard for reporting. After the reports the leader will close with *Jeremiah's Call* (1:5-6). Assign Chapters IV, V, and VI in the text, supplemented by the Scripture references and other material from the *Guide*.

Session II: JEREMIAH, THE GROWING PROPHET. This session is based on the assignments of Session I. The worship service should attempt to show Jeremiah's secret of spiritual growth, surrender and prayer. The Scripture suggested for reading is "The Parable of the Potter" (18:1-6 and 12:1-3a); the hymn, "Have Thine Own Way"; and the prayer, the "Prayer of Confession" (Communion Ritual), *The Methodist Hymnal*, No. 529. Although the *vessel* represents the nation, it admirably fits Jeremiah's personal experience.

The chapters assigned will give the immediate historical events which shaped the prophet's course and Judah's, especially the great Reformation under Josiah; the last, showing the prophet's insight through prayer and self-examination. A closing discussion or panel might take up questions: "Can morals be legislated?" and "Should laws have anything to say about morals?" Assign Chapters VI and I.

Session III: JEREMIAH, THE RECOGNIZED PROPHET. (Based on the assignments given above.) The worship service should show Jeremiah's high place to have been achieved by suffering, suffering while condemning people (14:17-18). It should show him a prophet of doom, but with tears in his voice as a good minister sent to tell a sick man he must die. The chapters from the text will present his public career, his place among the prophets, and Baruch's importance. The discussion should hinge on our willingness to suffer for needed reforms. Consider here what results shall follow the study. Assign Chapters VII and IX of the text.

Session IV: JEREMIAH PROPHESYING TO THE AGES. (Based on assignments of Session III.) The worship service might be based on 31:31, the crest of prophesy—individual redemption. Close the session with Jeremiah's ageless contributions (see text and Bewer, pages 8-9).

[1] Secretary of Missionary Personnel, Tennessee Conference. Author of the playlets, "Thy Word Is a Lamp" and "The Well at Sychar."

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Student Secretary Contacts Those in Service

WHEN A PERSON (man or woman) leaves the local church to go into the armed services, the secretary of Student Work of the local Woman's Society of Christian Service keeps in touch with them. Sometimes there is a committee in the local church that takes this responsibility. The secretary of Student Work should be on this committee. When any young person leaves home to go into a new environment, whether to college, into the armed services, or to take a new job in a different community, there is always a new adjustment to make. If the Student secretary writes to the person letting him know his home church has not forgotten him, sending church bulletins and welcome letters, it strengthens spiritual ties and deepens loyalty to the church.

A special kit known as the "Armed Services Kit" is available for 50 cents from the Service Department, Box 871, Nashville, Tennessee. It contains "Greetings," a pamphlet, "Keep That Dream Alive," another on "What Do Methodists Believe?" and an undated "Power." This would be especially helpful to send to new recruits. An Introduction Card* for servicemen is available free for the Student secretary to sign and give to those who are leaving the local church. The young person carries it with him and uses it as an introduction to the chaplain to let him know he has been active in church circles. In using this card the young person will discover the meaning of the world-wide fellowship of The Methodist Church, for no matter where he goes he may look up the Methodists and feel at home.

Every secretary of Student Work should have a copy of "Methodist Service Projects" (1953 edition). This may be ordered from the Service Department, Box 871, Nashville, Tennessee. It is very important for the Student secretary to be familiar with the material printed this year on pages 26-27, entitled "Selective Service Law and Church Vocations." As one is counseling youth, one must be aware of the opportunities in church vocations which may take the place of selective service if the person meets the requirements. There are forms to be filled out, and the local draft board decides whether the person is qualified for service in the church in constructive ways as teacher, doctor, agricultural worker, or social worker. It is possible to work both at home or abroad under the church, in place of military service.

Visit Projects

So often those in the armed services have been stationed in sections of this country as well as abroad where they could see some of the mission work of our church, ministering to the needs of the underprivileged. Part of the problem is to let them know where to find these projects. A president of a local Woman's Society of Christian Service worried about her son in India who was to have a five-day furlough. All she had to do was to get the *Annual Report of the Woman's Division of Christian Service* and look up the nearby mission stations he could visit. They would welcome him as a fellow Christian; he would meet some of our workers and learn more than he could from books about the work of the church. As soon as possible a free leaflet will be available, listing by countries the projects which The Methodist Church supports in various places in the world. This should be widely distributed as soon as released, so those going to different places may look up our church work.

Miss Winifred Sackett at her desk. On the wall at her left are pictures of many of "her boys"

Not all the Student secretaries are so fortunate, but when the Ilion, New York, boys who had been in the service came back from the Second World War they sponsored a surprise picnic for Miss Winifred Sackett of their home town, and presented her with a beautiful wrist watch inscribed "To Winnie from the Fellows, 1946." She had kept in touch with them regularly through individual letters. She also worked out a newsletter called "Scrambles" in which she included items of interest concerning the boys' whereabouts and activities. This news which came to her in their letters or from their families, also items about the church and village activities, was sent to each one of the boys. In this way they came to know each other better and what they were doing. Evidently the boys appreciated her efforts.

For further information on lay vocations in missions write to the Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.

Conscientious objectors should obtain information from the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville, Tennessee, or the Board of World Peace, 740 Street, Chicago, Illinois.

*Obtain from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

A sample report designed to help new secretaries of Youth Work

Tear off and send to your district secretary of Youth Work, if there is one; if not, to the conference secretary of Youth Work, on or before December 1.

SECOND QUARTERLY REPORT
of the
SECRETARY OF YOUTH WORK

Name of Church Park Methodist Post Office Mainland, U. S.

District North Conference Neweast

Jurisdiction Northwest Quarter ending November 30, 19 53

1. Has the MYF included an emphasis on Christian Outreach in its program during this quarter? * yes

Describe ways this was done in the:

(a) Intermediate MYF:

Observed United Nations Day. Sent box of supplies to Navajo Methodist Mission School. Dramatized stories about Methodist Youth Fund.

(b) Senior MYF:

Sent Christmas cards to friends in other countries. Saw filmstrip "MY Fund and Yours." Secured world order materials for church family night

(c) Older Youth MYF:

Observed World Order Sunday by sponsoring a peace seminar at church. Had missionary guest from Japan.

2. What has happened to the interests and attitudes of persons in the group because of these activities? Greater interest in peoples of the world; deeper appreciation for skills of people from other nations and races. Increased interest in missions as a whole which has meant increased giving to World Service and in personal pledges to MY Fund.

3. In what ways is the Methodist Youth Fund being promoted throughout the MYF? Dramatized stories about the work of the Fund; made posters for bulletin board. Used "The Methodist Youth Fund Bulletin," "Roundtable," and other printed materials as resources for these. Talk by missionary from a Methodist Youth Fund project. Worship and pledge service.

* Note plan for Program Areas in *Handbook of the MYF.*

(Over)

Are there special missions interest groups in the MYF, such as:

(a) World Friendship Group of Girls? yes Average attendance 12

(b) Interest group of boys and girls? yes Average attendance 16

What materials were used in:

(a) World Friendship Group of Girls? "Focus on Missions," "The Methodist Woman," "World Outlook," MY Fund "Bulletins," leaflets.

(b) Interest group of boys and girls? current reading and study books,* "World Outlook," MY Fund "Bulletins," visual aids.

How have these groups helped to increase an interest in Christian Outreach among all members of the MYF?

They have been a nucleus in creating a greater interest in missions as they have shared materials and information. They have stimulated a deeper concern toward helping other people at home and abroad.

5. Are you the adult adviser for the program area of Christian Outreach in the MYF? yes

What have you done this quarter? Studied "Handbook of the MYF." Met with the youth council. Have worked closely with the youth chairmen and committees planning for the missionary study in January. Seek to keep the Woman's Society of Christian Service informed about Christian Outreach program in the MYF.

Remarks: We like the new program area plan. The ideas in "Around the Calendar" will be helpful in planning the year's activities. Some young people have expressed an interest in vocations on the mission field at home and abroad.

Mrs. John White
Secretary of Youth Work

1001 High Street
Address

Mainland, U. S.

*Titles in "Missionary Materials for Youth" (2125-B)

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

FOR ALL CHILDREN FAITH IN GOD

With this emphasis before them, the churches of forty denominations in the United States and Canada are uniting in the observance of Christian Education Week, September 27 through October 4. Over 27,000,000 children in the United States are growing up without any religious training in the church. Faced with this great need, the National Council of Churches of Christ is calling upon the leaders of churches in every community to make greater efforts to provide more boys and girls with better and continuous Christian teaching. In this endeavor Methodist churches will take an active part together with the churches of other denominations.

Reaching the Unreached

According to the Division of Christian Education of the National Council, unreached children live in middle-class apartment dwellings or country homes, in overprivileged or substandard areas, in sections where there are small minority groups. Some are in hospitals, orphanages, or institutions for the mentally or physically handicapped; others are in families which have joined the vast population group which moves from place to place. The church's mission includes reaching all these children with Christian teaching.

Studying the Needs

In planning for the celebration of Christian Education Week, those responsible for the program of work with boys and girls in the local church might ask these questions.

Do we provide for our children:

Consecrated teachers who understand them and who themselves are earnestly seeking to grow in Christian ways and to know more about the Christian faith?

Teachers trained to guide boys and girls into experiences that help them grow in Christian beliefs and practices?

Attractive, inviting rooms with space and equipment for their needs?

A curriculum that helps them to be well rounded in their Christian knowledge and experience?

Adequate time for work, study, worship, and fellowship?

Opportunity to invite into their church other children who have no church affiliation?

Parents who fully understand and cooperate with the program of the church school? [1]

A Plan of Action

When the facts concerning the needs of children in the community have been gathered together and evaluated, these suggestions may offer help in working out a plan of action:

Visit in homes and invite children and parents into the church and church school.

Plan story hours, play groups and other through-the-week activities for children in the neighborhood, so as to learn to know them and bring them into the ongoing program of the church school.

Plan to participate with other churches in a Christian education ministry to children in hospitals, children's homes, or special schools.

Support your community's weekday church-school efforts to bring unchurched children into the church and Sunday church school. Your community may be one where there is need for work among agricultural migrants, in a housing project, or among vast numbers of newcomers.[1]

As the churches in the local community plan together to reach the children for whom they are responsible, they will remember the millions of boys and girls across the nation and in countries around the world who have not yet been led to have a vital faith in God. Workers with children in The Methodist Church, including secretaries of Children's Work, will wish to bear the needs of these children also in their thought and love and prayer as they plan for the celebration this year of Christian Education Week.

[1] Adapted from *For All Children Faith in God.* Handbook for *Christian Education Week, 1953.*

An Annuity Gift to the Woman's Division of Christian Service of the Board of Missions of The Methodist Church *saves for you* in investment costs and in your income taxes, and gives you a steady, sure income. It *saves for others* because after your death, when the income is no longer needed by you, the gift itself is available for help to others through the program of the Woman's Division. Fill out the blank below and send to:

Treasurer
Woman's Division of Christian Service of the Board of Missions
of The Methodist Church
150 Fifth Avenue
New York 11, N. Y.

Send me the free booklet, *Annuity Dollars Make a Difference*

Name _____

Street _____

City _____ **State** _____

Spiritual Life

YOU ARE AN EVANGELIST!

By MRS. G. W. DAMERON, *Member of the Standing Committee on Spiritual Life*

A YOUNG WOMAN who had just had a conversion experience asked her pastor about ng into full-time Christian serv-

Because she was married, the sion board of that particular omination would not accept her. t the wise pastor made, in subnce, the following statement to young woman: "You do not e to go to a so-called 'mission d' to witness for your Lord or be a missionary. Every Chrisn is a missionary wherever he or is."

The pastor's statement might ll be paraphrased to read: very Christian is an *evangelist* erever he or she is." This is parularly true during this year set de by The Methodist Church as Year of Evangelism. Every ofessing Christian must "do the rk of an evangelist," if the over- goals of this great emphasis are be reached—new converts won Christ and His Church; indiffert church members reclaimed; the iritual life of the church strengthed; every church member assimied into the active life of the urch; every Methodist dedicated the principles of Christian Stewdship.

In his book, *That the World ay Know,* Dr. Charles Ranson akes the following statement: Moreover, even in nominally ristian lands every generation eds to be evangelized afresh. here is no such thing as inherited ristianity. This is grimly under-ed by the contemporary divorce tween religion and Western culre that has made every area a ssion field."

The above paragraph presents e NEED for evangelism, and, at Annual Meeting last January, e Woman's Division of Christian rvice adopted the PLANS through which its members could effectively cooperate with the program of the church in this Year of Evangelism. These plans in the form of recommendations were printed in the March issue of THE METHODIST WOMAN. If you have studied them, you have found that they present opportunities for service to every member of the Woman's Society of Christian Service and the Wesleyan Service Guild. Particularly do they challenge the secretary of Spiritual Life, who, by virtue of her office, is a member of the Commission on Membership and Evangelism. (This is true also on the district, conference, and jurisdiction levels.) Furthermore, it is through the secretary of Spiritual Life that the plans adopted by the Woman's Division are to be promoted.

The broad opening statement, introducing the recommendations, makes known the active concern of the Woman's Division: "The Woman's Division of Christian Service is committed to the promotion of the emphasis on world-wide evangelism both by its quadrennial program and its integral relationship to the total church program." However, the most interesting feature of the plans suggested for the Societies and Guilds is that they are *specific* and *definite.*

Suggested Action

What are some of these suggestions? The first one is very personal and provides the "enabling act" for all the rest, namely: to prepare our own hearts and lives to participate in an effective program of evangelism, by the practice of such "holy habits" as daily prayer and Bible reading. This is the first task of an evangelist.

Other suggestions include: cooperating in all active phases of the Evangelistic Mission; assisting in personal and purposeful visitation to prospective and indifferent church members; participating in all plans for deepening the spiritual life of the church; working with the Commission on Membership and Evangelism, emphasizing our stewardship responsibilities in all groups of the Woman's Society and the Guild; seeking to make real to the local church the "sustaining fellowship and power of a world Christian church."

These suggestions are not exhaustive—they are simply handles by which we may take hold of the great evangelistic task that is ours in these days. It will be our responsibility as Christians and Methodists to keep informed as further plans for the program of evangelism unfold, following the World Convocation on Evangelism, held so recently in Philadelphia. Surely, too, it was with divine insight that the emphasis on "Widening Fellowship" was included in the six goals directed toward the realization of the Kingdom of God. To prepare our hearts, to know the plans and program, and then to act in carrying out these plans—these are our responsibility and privilege.

In the November, 1952, issue of *Shepherds,* Dr. Harry Denman sums up the activities, related to this special Year of Evangelism, in which all of us can engage:

> **"We need men, women, and youth for four evangelistic tasks. We need *inquirers* who will walk and talk, finding those who need Christ. We need *intercessors* who will pray for those who need to know Christ as Saviour. We need *inviters* who will walk and talk by inviting men and women to yield their lives to Christ. We need *interpreters* who will daily walk and interpret Christ by the way they live. All of us can engage in the four activities of evangelism. All of us can be**
>
> **inquirers**
> **intercessors**
> **inviters**
> **interpreters."**

"As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry." *II Timothy 4:5 (RSV)*

Supply Work

JOY IN GOING THE "SECOND MILE"

By MRS. C. A. BARR, *Chairman Standing Committee on Supply Work*

WHAT AN INSPIRATION it is to come into contact with an individual who is completely sold on her task in the Woman's Society of Christian Service! She seems to have an inner glow that comes from genuinely liking her work and doing it well. Such a person seems willing at all times to go the "second mile" and in so doing, she challenges others to do likewise.

I have had the pleasure of meeting personally or writing to many secretaries of Supply Work during the past several months, and in thinking of them I wrote that first paragraph. When we realize what Supply Work can mean to our schools, hospitals, community centers, and to the people with whom we seek to share, each secretary of Supply Work, on all levels, should derive a deep sense of enjoyment in promoting this work.

As we plan our work for the months ahead, here are a few things to remember:

1. Each Society has received a list of askings for certain institutions. Please find a way to help meet those special needs before answering additional calls. Local Societies should not initiate the providing of some large gift, until it has been approved by the responsible executive secretary and the chairman of Supply Work of the Woman's Division. Also, we must remember, we do not send "Cash for Supply Work" for any institution or field of work, unless the project is under the Woman's Division of Christian Service.

2. During the fall months, each Society should look ahead and send a Christmas "box" to some home missions institution, or Cash for Supply Work. Send the packages or cash early, so that the workers will not be kept in suspense and will know what can be planned. Did you know that things provided by a "box" of supplies will be the only Christmas some people will have? If you pack a box, do not gift-wrap packages, but include gift wrapping paper and ribbon in the box, for the workers must know what has been sent so that proper distribution can be made. Cash for Supply Work should be sent through the treasurer of the Woman's Society in the local church.

3. One of our goals is: "Some Supply Work for both home and foreign institutions or projects of work of the Woman's Division of Christian Service." Many Societies do some Supply Work each quarter!

4. When desiring to have a share in relief work in war-torn and famine-stricken countries, send Cash for Supply Work and designate it RELIEF WORK.

5. The Wesleyan Service Guild shares in this task and will send Cash for Supply Work through regular channels, designated for Guild Special Interests. Cash for Supply Work must not be sent directly to any institution, deaconess, missionary, or other worker. Each Guild unit should also make a contribution to the Magazine and Picture Fund. Through that means, selected magazines and/or religious pictures are sent to each institution or worker of the Woman's Division of Christian Service overseas and at home.

6. Supply Work askings are not assigned to specific groups of children. However, the needs of certain institutions are shared with children and their leaders by conference secretaries of Children's Work, and when children wish, they may do some Supply Work for those institutions.

7. Youth may contribute to Supply Work as part of the program of the Methodist Youth Fellowship. As youth become ac quainted with the missionary wor they may desire to send a box (no cash) of supplies to one of th institutions.

8. The secretary of Supply Wor should always confer with the sec retary of Youth Work, secretary o Children's Work, and the chair man of Supply Work for the Wes leyan Service Guild each quarte so the questions on the report blan will be answered correctly. Con fer with the treasurer also, becaus the amount of Cash for Suppl Work should be the same as re ported by the treasurer.

Many Christian women hav learned to apply the magic formul of finding joy and satisfaction i service through the medium o Supply Work. Have you?

Cuba

(*Continued from page 17*)

changing some things in his life but he can be a good Catholic jus as he is.

"At first we were disheartene by the propaganda against us, bu it seems that by attacking us th priest started a Methodist revival Someone has made the remark tha the priest is from Spain wher Protestants have little freedom, an he doesn't realize that Cuba is no like that. Their campaign agains us has resulted in a boomerang just as the priest's campaign agains the church in Omaja did severa years ago."—FRANCES GABY.

WESLEYAN SERVICE GUILD SEWARD NURSES' HOME

Our pledge of $30,000 for the Nurses' Home at Seward, Alaska, is paid in full. A notation to that effect came from the treasurer's office on July 30. If any of you have sent money marked for this building fund since then, it will be used for regular appropriations, still designated for our work at Seward, and you will receive credit for it on *Pledge to Missions*.

LILLIAN A. JOHNSON,
Secretary for Wesleyan Service Guild

Status of Women

MRS. W. H. RATLIFF, *Chairman Standing Committee on Status of Women*

STATUS OF WOMEN is one of our newer areas of work, hence one in which we need spend much time in study. To ny people, this is little more in some words which have been t together. But to those of us o have been thinking and work- in this field, the possibilities are erwhelming.

Status of Women is stewardship its highest sense, stewardship of it most vital possession, life it- f.

Status of Women seeks to make possible for every woman to hieve that place "whereunto she s been called"; first through her rsonal development, then through ery possible opportunity for serv- .

Status of Women will be con- rned about every woman as a rson, with all the attributes and alifications which make her an dividual, differing from all other rsons in the world. This individ- l woman has innate abilities, in- rent rights, special gifts which e hers alone. Because she is a ild of God, the sanctity of her ner life must be inviolate, and she ust have the opportunity to de- lop constructively the gift which od has placed in her and which n be used to enrich the world.

The Status of Women challenge es not go out to a few talented omen, but to all women. All omen have needed ability, and we ant this to be an appeal, bringing l women to higher levels of living nd serving.

We Proceed

We proceed by acquiring the ecessary equipment for our task. he new *Handbook*, Service Activ- y Cards, the Legal Status Poster, ubscriptions to THE METHODIST OMAN and WORLD OUTLOOK should ead your list. To this you will add books and periodicals to meet your own needs. As you read, you will find current and permanent clipping files to be esesntial.

The attractive new *Handbook* will be your constant guide and companion for this quadrennium. A survey of your entire church, using the new Service Activity Cards, is basic for intelligent Status of Women procedure. The new poster, "Legal Status of Women in the Local Church," which was lifted from the center pages of the *Handbook*, is a study from the *1952 Discipline*. The contribution which women make to the church, both financially and in volunteer service, exceeds this same contribution from the men. Logically, women should be serving in the same proportion on our policymaking boards.

Place your name on mailing lists as a source of current information. Labor organizations have excellent material about women employees. The United Nations and our government bulletins are excellent resource material.

One third of all the nation's employees in May, 1953, were women. Women work from economic necessity, often carrying the same family responsibilities. Let us be alert to our responsibility here, eliminating through legislation and public opinion all discrimination in rates of pay.

For Your Information

We have held a day's study on the status and service of women in The Methodist Church. This grew out of the Commission on Woman's Work of the World Council of Churches. In this country it was initiated by the Department of United Church Women of the National Council of Churches, and the results of this study will be reported to the Assembly of United Church Women meeting in Atlantic City, New Jersey, October 5-8, 1953.

A complete study was not attempted at this time. Only two specific aspects were undertaken: (1) What is the place and participation of women on the top policy-making boards of the thirty participating denominations; and (2) what are the denominational policies and practices concerning ordination of women?

The study group in The Methodist Church was called by Mrs. Frank G. Brooks, our president. It was composed of Mrs. Brooks, one executive secretary from the Woman's Division of Christian Service, three additional women, three theologians, and two male administrators. The study was based on definite questions submitted by the United Church Women.

Before the meeting, much preparatory study was done by the group. This meeting was historical in that it was the first one of this type, and that it indicates a definite trend in the thinking of the church body. We believe it indicates a new concept in church policy, and we hope for a confirmation in action at a not too distant day.

The meeting was held in the New York office on March 20, 1953. After due discussion, it was agreed that (1) few women are serving on top-level policymaking boards, some have no women members at all (this is a result of a stereotyped policy, tradition, and accepted practice); (2) there is nothing in our Methodist doctrine which would exclude women from any place of service in The Methodist Church.

There are, at present, 200 ordained women in The Methodist Church and 395 pastors, associate pastors, assistant pastors, and supplies. Many of these women are doing a fine type of missionary work in that, though unacceptable in well-established churches, they are willing to take small churches, build them up until they can support a man pastor, then move on to other small needy places.

Develop Alternatives for Alcohol!

By CARADINE R. HOOTON

It can be done! Something IS being done! With the help of the Board of Temperance, Methodist youth are seeing new possibilities for American society. To them the ideals of a liquorless society are not unrealistic. They are finding handles of power for hammering out a new social order, in which they can create a new cultural climate.

In cooperation with the Youth Department of the Board of Education, the Board of Temperance has just concluded its first National School of Alcohol Studies and Christian Action for Youth. Coming to Illinois Wesleyan University for the five-day sessions were specially selected youth leaders from thirty-three states representing forty-four Annual Conferences of Methodism.

Under expert leadership of experienced teachers, the young people were agreeably surprised with the new approach being made to a solution of the many problems occasioned by the use and abuse of beverage alcohol. Quickly dispelling their apprehensions of "the same old stuff," these young people eagerly absorbed the rich content of lectures on basic information about alcohol and life. They entered enthusiastically into the discussions which always followed, and then went with purpose into the creative workshops for analysis and laboratory exploration.

They were introduced to new movies and other pictorial studies of motivations and effects. They constituted themselves into panels for practical demonstrations of "parties with punch." They studied and helped to devise techniques and skills for side-stepping and overcoming the difficulties occasioned by drink.

In it all, they found ways of preventing beverage alcohol from destroying human happiness and usefulness. Better still, they learned how to be agreeably aggressive against the use, as well as the abuse of this narcotic drug. These young people were delighted with discoveries in helping people to redesign their lives into patterns of usefulness, liberated from the domination of alcohol addiction.

From the Bloomington experiment, this distinctive group turned to their homes equipped attractive service in the local chur and community life. Woman's S cieties of Christian Service will fi in these skilled youngsters adequa resource leadership for many ture activities which will be spired by the year of study "Alcohol and Christian Respon bility."

WORLD FEDERATION OF METHODIST WOMEN

Questions Frequently Asked

Answered by Mrs. Paul Arrington, *Vice-President, Woman's Division of Christian Service*

Answers to questions frequently asked:

1. What is the World Federation of Methodist Women?

It is a federation of self-directing units of nationally organized Methodist women.

2. What is its purpose?

a. To seek fellowship with women of all countries.

b. To foster good will and appreciative understanding, thereby building for world peace.

c. To assist in promoting the missionary spirit throughout the world parish.

3. How may a local Woman's Society of Christian Service become a part of the World Federation of Methodist Women?

Every local Woman's Society of Christian Service by virtue of being a unit of the Woman's Division of Christian Service is automatically a member of the World Federation of Methodist Women.

4. How may a member of the Woman's Society of Christian Service become a member of the World Federation of Methodist Women?

She becomes a member of this organization when she joins the Woman's Society of Christian Service.

5. How much dues does a local Woman's Society have to pay to the World Federation?

It pays no dues as such. Every member, who makes a pledge through the Woman's Society of Christian Ser ice, supports financially the Wor Federation of Methodist Women. T Woman's Division of Christian Servic which is the United States unit, pa one mill per member, or ov $1,700,000 annually to the Wor Federation of Methodist Women f its support.

6. How may it be presented on each quarter?

See Vice-President's *Handbook* f suggestions.

7. Do you recommend corr sponding with the units and whe may an address be secured?

Many warm friendships have r sulted from pen-friends between t units. Addresses are found in t Vice-President's *Handbook*. There also a card, with addresses of all co respondents, available at Literatu Headquarters. *Caution:* When wri ing to any foreign correspondent, not ask any question pertaining to t political situation.

8. Where may new material fro the units be secured?

A mimeographed newssheet wi excerpts from messages received fro various units is sent once each quart to the jurisdiction and conferen vice-presidents. Any article, tellin about the church activities of wome in other countries, which appears *The Methodist Woman* or *World Ou look* is information. Watch for t articles.

Circles WORSHIP AND PROGRAM SUGGESTIONS

The Sower, the Soil, the Seed, the Sheaves

THE CHURCH AS A SOWER

As you know the meditations for the ircle programs are being written gain this year by representatives of ıe various units of the World Federa- on of Methodist Women. Now and ıen, however, the anticipated manu- ript does not arrive in time to meet ur deadline. That happened this ıonth. Fortunately we have articles lated to the theme to suggest for the leditation.—*Editor.*

HYMN: "The Church's One Foun- ation" (*The Methodist Hymnal,* Io. 381).

MEDITATION: "The Churches Fol-)w—Together" (*page 3 of this is- ue*) or "Methodism and the Holy pirit Today" (*page 4 of this is- ue*).

HYMN: "I Love Thy Kingdom, ord" (*The Methodist Hymnal,* No. 97).

SILENT MEDITATION: (*Let each ne thank God for what the church as meant in her life.*)

PRAYER (*in unison*): For the Church (*The Methodist Hymnal,* age 515).

PROGRAM SUGGESTIONS: This is he month to launch the Operation Combination "O." Interpreted, that neans a concerted national effort is o be made during *October* for *com- ination subscriptions* to THE METHODIST WOMAN and WORLD OUTLOOK. (*See page 42 of the July-August issue.*) If for any reason our Society is not following hrough on the fine plans projected y Mrs. C. C. Long, Circulation Manager and Secretary of Litera- ure, then do devote the circle pro- ram to a presentation of these two ndispensable magazines. This sug- estion has a direct bearing on the heme, for one of the ways that the hurch sows the Word is through rinted materials. To focus atten- ion on the magazines, display pos- ers made from the covers of both eriodicals.

1. *Skit,* "The Solution," page 36 f the September issue, allowing me at the close to take *combina- ion subscriptions.*

2. *Role-Playing.* Situation: One woman acting as a college student tries to secure subscriptions for THE METHODIST WOMAN and WORLD OUTLOOK from a reluctant housewife. (*See page 13 of the June, 1951, issue for techniques of role-playing.*) In presenting the magazines, the "student" must keep in mind that in "acting out" the situation, she is really expected to influence all the non-subscribers in the room to take combination subscriptions at the close.

3. If your Society is having a tea or luncheon for Combination Operation "O," then devote the circle program to presentation of the *quadrennial goals,* pages 25-28.

4. *Post Office Quiz*

(1) Locate Literature Headquarters; Editorial Offices. Where should subscriptions to THE METHODIST WOMAN be sent? WORLD OUTLOOK?

(2) Decipher RIAL.

(3) What is the address of Miss Kezia Munson, Miss Mollie Townsend, Miss Tsuya Kitajuna.

(4) Complete these addresses: Mrs. Frank G. Brooks (*town*) _____, (*state*) _____; Mrs. ___. ___. Rodeheaver, _____, Indiana; Mrs. Paul _____, Jackson, _____.

(5) The Fourth Assembly will be held on _____ in _____, at _____. (*Fill in blanks.*)

(6) *Parrandas,* _____, are progressive parties. Explain.

(7) What was significant about the meeting held at Quayle Church, Oklahoma City?

(8) Miss Rebecca Johnson moved from where to where?

(9) Dietitians, teachers, rural workers are needed? Where?

(10) Who keeps in touch with service personnel?

NO AUTHORIZATION

During the past summer, representatives of a well-known publishing company enlisted the aid of officers and members of Woman's Societies in local churches to secure magazine subscriptions for a financial return.

The paragraph on the policies of the Woman's Division on page 8 of the March issue of THE METHODIST WOMAN makes it clear that such canvassing would not have the authorization nor the approval of the Woman's Division of Christian Service.

Book Review

Where There Is Life, edited by Leslie C. Sayre. Friendship Press, 1953. Paper-backed, $1.00.

A picture book illustrating the theme, "The Life and Task of the Church Around the World."

All will find this book fascinating and heart-warming. The Christian church works to smooth the pathway through life for young and old. The church is vitally interested in better homes, relief in war-devastated countries, recreation for children in crowded city streets, freedom of speech, Christian fellowship for students, and all good things that look toward an abundant life.

—ELIZABETH WATSON

THANK YOU

330 Jorissen Street
Sunnyside
Pretoria, South Africa

Dear Mrs. Meeker:

When Miss Susie Kachelhoffer, of the Methodist Youth Department, South Africa, visited the United States last year, she was impressed with the work the Methodist women were doing. She expressed the wish that each of our seven districts in South Africa might learn about the women's work through their wonderful magazines. Immediately, seven districts in the United States offered to pay the subscriptions for one year. *The Methodist Woman* was one of the magazines concerned.

Through the medium of your paper, we want to say "Thank you" to these people. Their thoughtfulness and good will are greatly appreciated.

Sincerely yours,
WINEFRIED A. REED,
Women's Auxiliary
General President

Week of Prayer and Self-Denial

October 25-31, 1953

Recipients of Gifts

Alpine Community Center—Alpine, Texas, Building and Equipment

Yuma Methodist Mission—Yuma, Arizona, Building and Equipment

Equipment Fund for Rural Workers—United States, Future purchase of Automobiles and Visual Aids

Village Centers—India, Reinforcement

Village Work Along Rejang River—Sarawak, Borneo, Building and Equipment

Rural Work—Mindanao, the Philippines, Mobile Health Unit

Rural Centers — Latin America, Buildings and Equipment

Fort National—Kabyle, North Africa, Buildings and Equipment

Rural Centers — South of Sahara, Africa, Buildings and Equipment

WEEK OF PRAYER OFFERING DOUBLED

Trinity Methodist Church of Cowen, high among the West Virginia hills, enclosed a Week of Prayer envelope in the weekly parish paper to every family without costing an additional penny of postage. It explained the offering and requested a gift from each reader.

For seven years the offering averaged $12.00. This year it was $30.00.

—REV. J. A. EARL, *Pastor*

The Fellowship of Christian Service—1953

By ELIZABETH M. LEE

For the sixth year the Board of Missions has trained and sent out a group of young missionaries for a three-year term of service in selected fields. Eighteen young women and fifteen young men gathered at Hartford Seminary Foundation on June 27 for six weeks of intensive training. These thirty-three college graduates came from twenty-two states: four from Illinois; two each from Connecticut, Maryland, Massachusetts, Mississippi, Pennsylvania, South Dakota, and Wisconsin; one each from Alabama, Arkansas, California, Colorado, Florida, Georgia, Iowa, New York, North Carolina, Missouri, Oklahoma, Oregon, South Carolina, Texas, and West Virginia.

Such a training course demanded much for these young recruits. From the morning quiet time in the chapel at seven-fifteen until the evening ended with a worship service, the hours were crowded. The group studied Bible, linguistics, anthropology, Point-Four program, the history, language and religions of the fields to which they go, and the revolutionary movements of today's world. Daily there was orientation on the various fields led by missionaries and nationals, and study of Spanish, Portuguese, Malay, Japanese, and Korean. Lectures and required reading filled five evenings a week. There was daily recreation and an occasional party, shared with another group of young people on the Hartfo campus who made up a seminar f students-in-industry.

One week a leader from t Board of Evangelism directed t group in the technique of visitatio evangelism. On that Sunday mor ing many of the young people ga their witness in Hartford churche With the cooperation of pastors an laymen, for three evenings the went out in pairs to call in t homes of unchurched people who they endeavored to draw int church membership. Many of t group felt that this was the mos valuable experience of the summe

The climax was the service o consecration on Sunday, August in the Hartford Seminary chape From this solemn hour the youn missionaries went out, to return t their homes for a few weeks an then to leave for their various fields To Latin America have gone eleve young women and nine young men to Malaya, five young men an seven young women; to Korea an Japan, two young men each.

No one can measure the Christia witness these young missionarie will give around the world. The now increase to approximately tw hundred and fifty the number o young people who have gone ou under the Board of Missions sinc 1948 in this Fellowship of Christia Service to Africa, India, Japa Korea, Latin America, the Philip pines, and Southeast Asia.

Again You Wonder What to Give for Christmas!
Have You Ever Thought of a Gift Subscription?

An appropriate, interesting, helpful, and lasting Christmas gift! For shut-ins, daughters away at school or college, and intimate friends, send THE METHODIST WOMAN. A beautiful gift card is prepared for all recipients of Christmas gift subscriptions, conveying your greetings and announcing the monthly arrival of THE METHODIST WOMAN. Gift subscriptions, with correct name, address, and remittance, must reach us by December first, if the recipient is to receive the January issue of THE METHODIST WOMAN.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

he Methodist Woman, $1.00 per year. Combination with *World Outlook*, $2.30

The Month Has Come

October is the month of Opera-on Combination "O." Full details this plan to secure combina-on subscriptions to THE METH-IST WOMAN and WORLD OUTLOOK peared in the July-August issue the magazine. Also, each local cretary of Literature and Publi-tions received a letter outlining e plan. A new *Catalogue* and the der blank for the tags to use at e October celebration were en-osed with the letter.

The rest is up to the individual ciety. May yours be the one to in the award. Ask your Litera-re secretary and your president out it.

Blessings on you, as you work r this goal!

LITERATURE

ray for guidance.
ersuade to purchase.
repare to use.

ncourage honest experiment in use.
ncourage each one to enlist one.

ejoice in achievements.
eport results of reading.
emember to share literature.

everal short reports each meeting on "results."
elect different readers each time.

ndividual choice of articles, plays; why selected?
nvite constructive comment.

tudy—"silence may be creative."
incerely expect success.

hus cometh victory
oday and
omorrow.

Personal Christian Growth

Personal Christian Growth Is Predicted if Pertinacious Perpetual Penetrative Persuasive Perspicacious Participation in Plans Given in THE METHODIST WOMAN Are Persistently Prosecuted

EXPERIENCES SHARED

The following recommendations grew out of a Training Day held in North Georgia Conference:

1. That the secretary of Literature and Publications on each level (local, district, conference) assume *all* of the duties of her office as outlined in *A Guide*.

2. That she prepare herself by making a careful study of materials from the Woman's Division of Christian Service and the Board of Missions, so that she can suggest intelligent and effective use of such.

3. That she attend all meetings (local, subdistrict, district, conference), and use all opportunities to promote the materials and the magazines.

4. That she continue to achieve these goals:

a. The use of the program and worship materials, prepared by the Woman's Division of Christian Service, by every Woman's Society and Guild.

b. At least one copy of the Thirteenth Annual Report (*Patterns for Peace*) of the Woman's Division of Christian Service in every local Society.

c. Every officer in the local Society a subscriber to THE METHODIST WOMAN with a WORLD OUTLOOK.

5. That in ordering material from *Literature Headquarters*, instructions given in the front of the Catalogue be followed.

Mrs. Rembert A. Green, conference secretary, had 100 per cent reporting from her ten districts for the first time this year. Keep up the good work, North Georgia!

Newark Conference, of the Northeastern Jurisdiction, reports a wonderful annual meeting. Mrs. S. Wade Marks, conference secretary of Literature and Publications, presented a Parade of Literature for 1953-1954. The new display packets were carried with the new study books and program materials. Three young people paraded with Youth, Student, and Missionary Personnel materials. The granddaughter of the conference president presented the Children's Work material. All in all, it was most effective, colorful and brought fine results in sales.

A REMINDER

Used by MRS. C. W. TURPIN

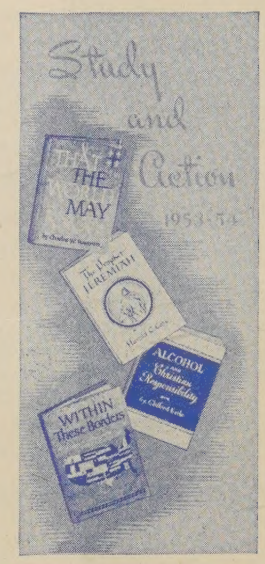
A message for you! It is time to RENEW!
Without further delay, please remit right away
Through your circle, and then Literature secretary,
Any way you like best.
One is a dollar, the other one-fifty,
Both for two-thirty, if you want to be thrifty.
Without calling names you know what we mean,
Your subscription is OUT to your best magazines;
So we beg and beseech, intercede and implore
That you RENEW it at once without a word more!

Be sure your Literature secretary sends the church account number with your subscription.

Secretaries of Literature, don't forget to send your combination subscriptions and remittances to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio, or to WORLD OUTLOOK, 150 Fifth Avenue, New York, 11, N. Y., and report results of Operation Combination "O" at once to your district secretary of Literature and Publications.

APPROVED STUDIES 1953-1954

For Adults



Theme: The Life and Task of the Church Around the World

That the World May Know. By Charles Ranson. A basic study book for adults, the central emphasis of which is a call to all Christians to go forward to new frontiers of faith and missions in unity. $1.25.

Where There Is Life. Edited by Leslie C. Sayre. Briefly captioned and convincing photographs of a vitally alive church in many lands. $1.00.

Adult Guide on "The Life and Task of the Church Around the World." By Theodore Romig. 50 cents.

Southeast Asia. For use with this study. Tells of Methodist work in this field. Free for postage.

They Made a Path. A pageant drama. An evening's entertainment. 75 cents.

Theme: Spanish-Speaking Americans in the U. S. A.

Within These Borders. By John R. Scotford. Illustrated with photographs, this gives a valuable and sympathetic account of all the Spanish-speaking groups in the United States today. $1.25.

Adult Guide on "Spanish-Speaking Americans in the U. S. A." By Edwin Tewksbury. 50 cents.

WHO? Spanish-Speaking Americans in the U. S. A. Edited by Mae Hurley Ashworth. A magazine-type booklet on Spanish-speaking Americans. 50 cents.

Beyond Good Friday. A play for us with the study of "Spanish-Speakin Americans in the U. S. A." Five char acters; time, approximately thirty min utes. 35 cents.

Theme: Jeremiah

The Prophet Jeremiah. By Harol Case. This Bible study presents i Jeremiah a challenge to present-da behavior. 75 cents.

Leader's Guide to "The Prophet Jere miah." By Leila Bagley Rumble. 2 cents.

The Realist. By Charlie May Cunning ham. A play for use with the study o Jeremiah. 15 cents, 2 for 25 cents.

The Ancient East. Map reprinted fro *A Guide to the study of Jeremiah* 2 cents, 25 for 35 cents.

Crossword Puzzlemat. Reprint fro July-August issue of THE METHODIS WOMAN. 3 cents, 25 for 50 cents, 50 for 75 cents

Theme: Alcohol and Christian Responsibility

Alcohol and Christian Responsibility. By Cliffor Earle. 65 cents.

A Guide to the Study of "Alcohol and Christia Responsibility." By Dr. Albion Roy King. 2 cents.

The Church-Wide Study

Heritage and Destiny. By Bishop Gerald H. Ken nedy. 50 cents.

OF SPECIAL INTEREST

Discipleship. By Mrs. Edwin B. White. Challenging leaflet on opportunity of witness. Free for postage.

Planning a Retreat. By Hazel Brownson. Free for postage.

Prayer for Christians Behind Curtains. By Sallie Lewis Browne. Free for postage.

A Calling to Fulfill. Leaflet on Deaconess Work. Free for postage.

Do You Know?—Work of the Home Department. Revised. 25 cents.

Handbook for Secretaries of Missionary Education and Service. 25 cents.

Handbook for Secretaries of Student Work. 25 cents.

Open Your Homes and Your Hearts. Describes the Crusade Scholars in our midst and makes a plea for hospitality. Free for postage.

Treasure Chest—Where Your Treasure Is. Com panion pieces for use in the fellowship for th widening way and increasing the pledge for th work in twenty-eight countries. Free for postage 25 cents for 50 boxes, 40 cents for 100 boxes.

Of Mercy and Good Fruits. Questions and answer on World Federation of Methodist Women. Fre for postage.

Harris Memorial School. Gives something of Vis ion, Beginning, Growth, Training, Service, an Advance of this splendid school of the Woman' Division in the Philippines. Free for postage.

Handbook for the Methodist Youth Fellowship A complete picture of the MYF. A discipline sized handbook. Paper, 75 cents.

Reprints of July-August cover for use as plac mats with Operation Combination "O." 3 cent each, 25 for 50 cents, 50 for 75 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: 7820 Reading R... C...nnati 37, Ohio

...Y.—83 McAllister Street, San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

OCT 2
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CHICAGO 40 ILL